

Zion's Herald.

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GOOD FRIDAY.—To-morrow is the saddest day in the history of the universe. On that day of the week and the year, the Son of God, the Saviour of the world, cried after hours of bitterest anguish, "It is finished." Then was concluded the conflict of redemption. Not a drama as some call it, nor a mere phantasmagoria designed to illustrate the warfare of sin with holiness, not a common death as others affirm, compelled this cry; but a great agony, a wrestling with the powers of darkness, and with the justice of God. The full mystery of that event we can never know. It is so profoundly involved in all the heights and depths and lengths and breadths of the Divine Being and Working that no creature can utterly or approximatively comprehend it. It was God reconciling the world unto Himself, not imputing their trespasses unto them, as they so justly merited, but Himself bearing this burden of theirs in His own body on the tree. Well may devils and angels fall in terror or gladness before this unspeakable revelation of the fullness of God. All we can say is to say nothing. The arguments so many and so verbose philosophizing on the atonement are merely the crackling of thorns under a pot. Whether it be Anselm or Bushnell or Charles Beecher or a thousand other speculatists, they darken counsel with words without knowledge. All we can say as we look at the Cross is that there is more in it than any man can discern, much less declare. It is a conflict with the devil, as Beecher affirms, but that is not its all nor its greatest element. It is an expression of the Love of God, as Bushnell asserts, but that is far from being its exclusive, or possibly its chief expression. No expression is chief. Justice, love, and conflict with Satanic powers, are all here. What else is here God knows, not man. It is our duty not to stand around the cross in speculation, but to cast ourselves at its feet in sorrow and gratitude. There hangs the Redeemer of the world. He who being in the form of God thought it no usurpation to be equal with God—He it is who cast aside the glory which he had with the Father before the world was, and became obedient unto death, even the death of the cross. For you He thus abandoned his divine throne, For you He mounted this fearful altar; for you He became a willing sacrifice; for you He sounds the justice, the love of God to its infinite depths. For you He fought the Prince of devils and all his "damned crew." For you! How do you treat his amazing expression of infinitude. O sinner, on this day of days dwell on that Jerusalem scene! See that little circle gathered this very night in a chamber under the high, flat roofs of the crowded metropolis. Hear that sweet and sublime discourse. Behold that emblematic act of brotherhood, the washing of the feet of the disciples, and that other emblematic expression of the coming sacrifice, the passing and partaking of the bread and wine, the body and blood of the Lord. See the little company, bereft of one of its members, who has fled away to the great men of the place—picking their way carefully down the steep hillside of Jehosaphat. Behold the four dusky forms leaving their associates and

entering that thick-leaved olive garden. Hear that cry of agony, over and over and over again, bursting forth, not from the lips alone, but from every pore of the rent flesh. See the calm that follows this greatest storm the universe ever knew; a calm to be followed with another storm, not inward but outward. Hardly had the wrestling with God ceased, when that with man and the devil began. The victory was won with God. And now in perfect quiet the Divine moves forth to his last battle. All night from midnight to morn is he hurried from court to court, mocked, scourged, spit upon, blindfolded, buffeted, pierced with cactus thorns sharper than the sharpest needles, until by nine o'clock the next morning he is already nailed through hands and feet to the cross. Never was there in all history a trial, condemnation and execution so terrifically crowded together. Huss lay for weeks in his cell. John Brown had a month of delay. The martyrs were allowed time and opportunity for repentance; but Satan and his associates faithfully observed the order of Christ to Judas, "What thou doest do quickly."

The best known day in the world is upon you. Time has no dominion over this hour. It obliterates the anniversary of all other deaths. Who can tell on what day Socrates drank the hemlock, or Caesar felt the dagger, or the St. Bartholomew massacre happened, or Latimer was burned, or Washington or Napoleon died? But few can tell even the day of the week that Lincoln was lately slain. Yet who does not know Good Friday. It is better known to more people in the world than any other day. Take it into your heart. Make it the Day of days to your soul.

Lord, on thy cross I fix mine eye;
If e'er I lose its strong control,
O let that dying, piercing cry,
Melt and reclaim my wandering soul."

THE NEW ENGLAND CONFERENCE closed one of its most important sessions at almost midnight, on Wednesday, April 1st. For the first time since the anti-slavery struggles of more than twenty years ago, has the Conference been greatly divided. For the first time in our memory have the brethren sat quietly a whole day after the appointments were made out, listening to a debate on a report. Such interest the Lay Representation question has created. The most of four sessions was devoted to this discussion. It was conducted with great fairness, courtesy and ability. Rev. Messrs. J. Cummings, C. N. Smith and A. McKeown made elaborate and very able addresses in its favor. Rev. Messrs. Thayer, Porter, Butler, Sherman and McDonald made a like vigorous opposition. The vote being taken at a late hour, when many were absent, allowed but a little more than half the Conference to record their votes on the question. Of these, thirty-two voted for Lay Representation and seventy-seven against it; though how many of the latter favored any expression of opinion is not known, as there was no count on the adopted report.

Another very interesting debate was on the greater question of Anti-Caste. A very strong report and resolutions, prepared by Rev. J. Oramel Peck, were adopted, condemning any recognition of this sentiment in our mission work. The presiding Bishop announced his intention of transferring from ten to twelve colored brethren to this Conference the ensuing year. Whereupon the Conference declared that it would heartily welcome such brethren, when invited or recommended by our Quarterly Conferences,—the regular channels of admission,—a favor it has refused to white ministers, it having protested against such transfers generally, even if invited by Quarterly Conferences, unless they have been first approved by the Conference. It also resolves to do all in its power to encourage its churches to accept such pastors. Very able reports were made on Education, on Temperance, and other important questions. The hearing of the laymen was thronged, and each speaker pro and con acquitted himself handsomely, and produced an excellent impression on the audience. Take it all in all, there has seldom been a larger, more exciting, or more harmonious session. The divided sentiment on a single question will become

obliterated on a full and faithful study of its merits, and especially in the natural progress of events, and this Conference, one of the oldest, and by far the most originating of all its sisters in successful and progressive ideas, will still, as in all its history, guide the church.

ONE QUESTION SETTLED.—The Prohibitionists have had a long and fierce conflict with lovers of liquors as to what were the limits within which intoxicating beverages should be classed. Great hearings have been held, and lawyers, doctors and travelers have testified that about every sort of drink was un-intoxicating. But our free liquor legislature have closed that debate. They have assumed precisely the same ground as the Prohibitionists. Thus reads section 21 of the bill that under the gag of the previous question was rushed through the House. "The terms intoxicating liquor, or liquors in this act, shall be construed to include ale, porter, strong beer, lager beer, cider and all wines, as well as distilled spirits."

And yet pandemonium was let loose on this State last fall because we dared to reckon cider, ale and lager beer among the intoxicating drinks, and subject to the same law as all their kindred. This Rum power concedes our position, and have actually subjected cider to a greater restraint under this law than under the Prohibitory law. For no one save the manufacturer can, if this passes, sell it for any purpose without a license, while under the Prohibitory law all grocers could sell it for culinary purposes. We trust we shall hear no more about fanaticism from the license press and speakers if we shall call the same liquors intoxicating that their legislature has.

DISRAELI'S PROBABLE FALL.—The Premier, England's actual President, reigns but a day. "Dizzy" was made dizzy by his elevation, and has suddenly toppled to his fall. On Friday night last the opening debate of the new administration came off on the Irish Church establishment. The Liberals under Gladstone attacked it, and demanded what is equivalent to its abolition. Disraeli well said that this was only a covert attack on the English Church establishment. But he was beaten by sixty majority, and with his defeat his government probably falls. Parliament will be dissolved, and the new franchise law open a new field to British politics and legislation. A short reign has the brilliant Jew, and a strange death, killed because of his attempt to support the Christian church as a State organization. He will be a desperate opponent if he cannot longer be the ruler of the realm.

TIME SHALL BE NO LONGER.—An event that has not yet become too common to be unnoticed occurred in transmitting the news of Disraeli's defeat. The telegrams in the morning journals of April 4th, read: "London, 5 A. M., April 4. At 2.30, A. M., the debate closed." This was really at 10.30, P. M., of April 3d, but the four hours' variation made it to us 2.30, A. M.; and the hour when the despatch began from London was 1, A. M. A long report of a debate to be thus sent 3,000 miles, across black and fearful ocean, after 1 o'clock in the morning, and to appear in that morning's papers, is a wonder of wonders. The world is become a unit in time and space. So must man be in law and language with each other and with Christ.

THE New Hampshire and Providence Conferences have both confirmed the position which they, in common with all the rest of the New England Conferences, have till this year occupied on the subject of Lay Representation. They agree on the true basis,—moderate representation,—guarding all interference in the itinerancy and Episcopacy,—when the church desires it. The venerable Benjamin R. Hoyt, the oldest preacher in New England, over sixty years a member of the Conference, spoke vigorously in favor of hastening slowly. The address of Rev. Dr. Barrows was in the best spirit, and in perfect harmony with the views of Rev. Messrs. Pike and Adams, as also with the position which THE HERALD has always occupied.

WALKING IN DARKNESS.

BY REV. N. STUTSON.

We grope in vain; an utter darkness reigns,
As in the cavern of extinguished Hell;
The heavens enclose us with their awful chains
Of visible blackness, wherein none can dwell.

Yet all around us, by their odorous smell,
The fields are white with daisies; and above
This massive arch of ebony swing and swell
The changeless stars, still looking down in love.

So when our lives are darkened, let us say:
Although we walk beneath the clouds of night,
And know not how to guide our steps aright,
God's beautiful angels are at hand alway,
Beyond the darkness lie the fields of light;
We pass through midnight to the perfect day.

AN OPEN PULPIT, AND AN OPEN COMMUNION TABLE.

BY REV. D. A. WHEDON.

If the church of Christ is one, though like the divisions in an army embodied in several organizations, why should not its separate parts recognize and declare their essential unity in the fullest and most unequivocal manner? Not because it was so designed in the beginning, but because the traditions of men have made it so, has it come to pass that ministerial ordination and the sacraments are by large numbers made the tests of the true church. Ritualism is exalted above Christ. So much the more important is it, then, that we who seek the church wherever its Head reveals himself, practically illustrate our faith by such interchange of pulpits as shall recognize his ministers, whatever be their ecclesiastical relations, and by the free approach of all his disciples to his Holy Supper.

The tendencies of the hour are to a more enlarged Christian sympathy, and to the breaking down of those barriers which keep Christians apart. The Methodist is not becoming less a Methodist, nor the Congregationalist less a Congregationalist; but both are becoming more truly Christ's. No good principle is abandoned; better ones are adopted. The multiplying instances of denominational courtesy exhibit these tendencies. The preaching of the Rev. S. H. Tyng, Jr., in a Methodist Episcopal Church in New Brunswick, N. J., and the recent exchange of pulpits in Westerly, R. I., by the Rev. Messrs. Hubbard and Dennison, the former an Episcopalian, and the latter a Baptist, are not the offspring of caprice, but the result of convictions that may not be disobeyed. Who that read in THE HERALD the accounts of the closing scenes of the Week of Prayer at Findlay and Springfield, O., in each of which six denominations united in the celebration of the Lord's Supper, did not feel that they were honoring their common Lord, and declaring their unity more strongly than was possible by mere words? Who did not wish he had been there?

Nearer home at that same hour a similar scene occurred. The final service of the Week of Prayer in Newport, R. I., was held in the Second Baptist Church, of which the Rev. C. H. Malcom is pastor. Baptists, Methodists, Congregationalists, Episcopalians, Moravians, were there. After a time spent in prayer and exhortation, the large assembly arose, sang a hymn together, and united in the repetition of the Apostles' Creed and the Lord's Prayer, when the pastor announced that they would proceed to the celebration of the Lord's Supper. Ministers of different sects stood at the table; Baptist, Congregationalist, and Methodist laymen distributed the sacramental symbols. It was a beautiful illustration of the "charity" which had been the topic of the day. A deep solemnity pervaded all minds as the service proceeded. A holy joy filled believing and loving hearts. The Lord was in his holy temple; Christ stood revealed in the midst of his people, as in this highest form of recognition of their oneness in him, they received together the tokens of his sacrifice. That hour will never be forgotten. There, too, looking upon the scene, was one, no stranger to the house of God and its ordinances, but until then worldly and prayerless, who was so impressed by that sacramental service that upon the spot he resolved to become a Christian. He went to his home, commenced prayer in his family, and soon found his soul's salvation. The presence of Christ manifested, and the power of the Spirit exerted, were a double attestation of the divine approval.

These are but single incidents, widely separated in locality, it is true; but they are representative of the honest longings of Christians for that spiritual oneness which Christ prayed might be theirs. They are the legitimate outgrowths of the great evangelical revival in which we live, begun a century and a quarter ago, and destined to increase until the saints of the Most High shall possess the whole earth. Spiritual Christianity has for the most part demolished the barriers which dogmatic theology for ages interposed to the fellowship

of the churches; so now it has its struggle against the demands of a mere *œlesiasticism*, which can only hinder its triumph, and never aid it.

Most of the churches have no difficulties in their way. The Protestant Episcopal and the Baptist, one among the smallest of our numerous sects, the other among the largest, are the chief scenes of this struggle. The two sections of the Protestant Episcopal Church, more antagonistic than most separate churches, are contending about infinitely more than mere questions of the canon laws; they really represent Ritualism and Evangelism, Rome and the Gospel. Therefore it is that while an exchange of salutations between a Methodist General Conference and a Presbyterian General Assembly seems to everybody simply beautiful and Christian-like, a meeting of Episcopalian Bishops and clergy with a Presbyterian Convention thrills the continent. As the High Church party progresses to its ultimate and certain rest in the bosom of the Mother of Harlots, Low Churchmen are impelled by the instincts of men who would avoid engulfment in formalism and death, and yet move by the spirit of Jesus, and his love that burns within them, towards a fellowship with all who have the same spirit, an affiliation with other evangelical churches, and a recognition of their ministry.

It is this view that gives to the trial and conviction of Mr. Tyng its chief significance. The affair is in itself too trivial, almost too farcical for public notice; but the attempt to take in holy fellowship the hands of ministers outside his church is his real crime. Angels will blush over the admonition which his Bishop will pronounce. The case of Mr. Hubbard rises higher still. He not only preached in a Baptist pulpit, but brought Mr. Dennison into his own, meaning thereby to declare before the world, and in an unmistakable way, his conviction of the validity of his ministerial ordination. "He prayed the prayers," said Mr. Dennison's hearers. The power of God came down upon the Baptist congregation; and the next day a man of gray hairs called on Mr. Hubbard to tell him that his sermon had been blessed to the conversion of his soul. Christ, the heavenly Bishop and only Lord, sanctioned what the earthly Bishop forbade. It is the old controversy in a new form. The canon and an exclusive pulpit is arrayed against Christ and an open pulpit. The disobedient rector will very probably be put on his trial, but the court cannot employ in their decree of condemnation the apostolic formula, "It seemed good to the Holy Ghost, and to us."

The embarrassment of our Baptist brethren is in the question of communion. But a division exists among them also. Logically, if they alone have the sacraments, if their immersion is the only baptism, and their Supper the only Supper, they alone constitute the church and theirs alone is the ministry. A High Church party is drifting to this conclusion. The Low Churchmen revolt from such ecclesiastical bigotry. Ritualism, they hold, must not supersede the gospel. The church of Christ, they say, is made up of his professed disciples, whatever the name they bear. A member of it has a right to his table. A minister of it has a right to a recognition as such; and, if recognized as a minister, he may not be repelled from the communion. Acknowledge Methodists or Congregationalists to constitute a Christian church, and the logical sequence is open communion. The number of those who adopt this view, and have thrown off the galling, ritualistic yoke, is surprising to even those who are familiar with the facts. Impelled to a closer union with other denominations, many churches and some of the leading ministers have come to the practice of unrestricted communion, though unostentatiously; while others wait hopefully for their hour. The tendencies of the day are swift and certain towards the love and unity of apostolic times.

Whether Methodists will gain or lose by the universal adoption of their own principle, is a question of no moment. Christ will be exalted, charity will triumph, the power of the Holy Catholic church will be wonderfully increased, and a great stumbling-block in the gospel's path will be removed.

"ROOTED AND ROUNDED IN LOVE."

How does a plant grow in earth? Is there any affinity between the delicate petals that embody the sunshine and breathe out the fragrance of heaven, and the clay, sand, and gravel from which they spring? The plant, like the Christian, is in the earth, but not of it. Its roots wind through the most unpromising sterility, and find there the hidden source of life, the same elements that glow in stars, in sunsets and falling dew. So a Christian requires specially favorable spot to find out the secret of the life "hid with Christ in God." A living soul is no exotic, needs no hot-house, shelter and tending. It grows healthily in the midst of evil things, as a white lily springs up from the muddy bed

of the lake; while the spirit into which decay has crept, absorbs from the same elements only foulness and ever-hastening corruption.

Did not the Messiah himself seem to men like a root out of dry ground? Yet was and is He the Tree of Life, transplanted from the forsaken Eden, and making this outside desert more desirable than paradise itself. All true believers are offshoots from the divine Root; they live the same life; they absorb the same spiritual essence; they spring up to scatter joy and gladness over the wastes of humanity, to make the wilderness and blossom as the rose.

The mystery of growth, the beauty and the glory hourly evolved from the same unseen source within, is the wonder we can never fathom. It is what constitutes the charm of the opening bud, and of the magnificent forest-growth of centuries. Leaf and blossom only illustrate the root. And Love Divine is at the root of all holiness and virtue, their indispensable and unfailing nourishment. It is by bringing forth fruit, by filling the world with His freshness and fragrance that God is glorified; for all that is grand and lovely in human character blossoms and ripens from Him.

The Christian character is no parasitic growth. Each for himself reaches into the Divine Heart, and refreshes his own life with immortal vigor. Some there are who choose to borrow their piety from the opinions and sentiments of their neighbors, rather than to feed upon the simple, eternal truth. These are blown to and fro by every wind of doctrine, unstable and sickly. Holy impulses throb faintly within them, and the little strength they have is won from the weakness of other lives. They add no true beauty to the garden of the Lord.

So too, there are holiday Christians,—cut-flowers, that make a brief show, and then fade forever; and others, broken, faded boughs, that only tell of a tree that once flourished. But the life of the true believer is grounded in love. Trials cannot shake the spirit thus firmly fixed. It finds health in the stern blasts of misfortune. To it, indeed, no real misfortune can come. The tender vine may be torn from its earthly support, but still it lives and grows, and adorns the earth with its sweet humility. In darkness and perplexity the fibres feel after God, and find their struggling way to Him, who is not far from any one of us. But the strong roots run deepest. The great soul that is to be Truth's waymark in the world for ages, often passes through years of silence and doubt, unknowing that thus alone is a firm foothold to be won. Yet the largest intellect finds at last, just what the humblest heart has always known, the secret of heavenly love. For love is the only life; that which vitalizes thought, motive and will, at their inmost source, and that which expands into all the charities and graces of a redeemed humanity. Knowledge is the one discovery made by every true seeker, in the length and breadth and depth, and at last, in the height of his being.

Soul, how unfaltering should be thy faith! Every moment the roots are fed from that invisible, infinite ocean of love, which is God himself.

"Then bless thy secret growth, nor catch
At noise, but thrive unseen and dumb;
Keep clean, bear fruit, earn life, and watch
Till the white-winged reapers come."

COLMAR.

A STORMY SABBATH IN THE COUNTRY.

BY REV. A. B. RUSSELL.

A stormy Sabbath is among the things most dreaded by ministers, especially if they are pastors of country churches where there is no considerable village, and the population is scattered over a wide extent of territory. If there is anything that will cause his spirits to run down to zero, and sometimes even below, it is to awake on Sabbath morning to hear the howling winds and the snow or rain beating against the windows.

This will be especially effective if he has labored all the week to prepare sermons for a special purpose, the effect of which depends mainly on a large audience.

Such an event produced, however, is well calculated to try his spirit, and test the quality of his religion. It will lead him to search his own heart, and see if his especial efforts have been designed mainly for the glory of God and the good of souls, or that he may receive the applause of men by an unusual pulpit display.

It was an exceedingly stormy Sabbath not long since, when I awoke to hear the dread sound. The storm was one of the most forbidding that happens in this northern latitude. As I sat by my window looking out upon the dreary scene of troubled elements, I involuntarily asked myself, "Shall we have a meeting to-day?"

Just then a furious gust of wind, driving before it a cloud of snow, swept up the tunnel and passed over the common which intervened between the parsonage and church. This was followed by another, and then

another, which by no means served to allay my fears or flatter my hopes.

Then it occurred to me that though there had been many stormy Sabbaths during my pastorate over this people, none had proved too bad for a respectable congregation to gather, and thus it proved now. The congregation began to gather. First came a man and his wife who were among the most faithful of our church-going people. Then others came, and still others, until at the appointed hour a goodly number were seated in the pews. It was about equally divided between saints and sinners. What can be the motives we thought which have called the people out to meeting on such a day as this; and how happens it that so large a proportion are unconverted persons? May it not be reasonable to expect Christians to be more zealous in the worship of God? A fervent love to God, a burning zeal for the advancement of Christ's kingdom, and a cheering hope of receiving promised rewards, are sufficient motives to enable them not to forget the assembling of themselves together on the Lord's day, even though they have to go through the storm and tempest.

But the motives which lead the unconverted out in such weather to mingle in forms of worship are not quite so easy of solution.

Some go no doubt to break up the monotony of dragging out a long, dreary Sabbath in lounging at home. Others, because of a long cherished habit of church-going which to them has become a kind of second nature, or from some other cause of secondary importance.

But would it not be charitable to suppose that in many, if not most instances, they are moved by higher and nobler motives to attend upon the services of the sanctuary? A desire to gather up some fragments of good to their spiritual welfare, a yearning of heart after the bread of life, and to quench the raging of their soul-thirst in the waters of salvation, or a secret hope that some well directed words of the preacher may dispel their doubts, and open up before them the way of life more perfectly,—may not those be the leading motives which propel them through the storms and bleak winds to the gates of Zion? What means the watchful eye and attentive ear of that young man who follows the preacher through the entire discourse, or the young lady seemingly anxious to treasure up all that is social, while perchance a listless professor gapes and yawns in stupid drowsiness in the same pew.

We may reasonably suppose that something more than trifling reasons induce such a sacrifice to hear the word of God. What an opportunity is thus afforded the preacher. Preaching must of necessity be more direct when there are few to hear the word.

On an unusually stormy Sabbath morning four persons gathered at the church. The preacher proposed to preach if there should be one other addition. Presently one of the number was missing. Subsequently being interrogated as to why he left, replied, "I don't like such close range, I don't like to be shot at so directly." If the subject is well chosen, and the words well applied, there may be even more good done than when the house is packed with the pride and fashion of the place. One stormy Sabbath during a preacher's pastorate in a certain place, about thirty persons were out to church, all of which were professors of religion. He was moved that day to preach with unusual plainness; the immediate effect was to stir up wrath and indignation on the part of many, while others thought it good to be chastised; but the final result was to produce a revival of religion and the salvation of many souls.

BURIED ALIVE FOR CHRIST.

"Those blood-dripping edicts against heresy in the Netherlands, of which enough has been said in previous volumes of this history, and which had caused the deaths by axe, faggot, halter, or burial alive, of at least fifty thousand human creatures—however historical skepticism may shut its eyes to evidence—had now been dormant for twenty years. Their activity had ceased with the pacification of Ghent; but the devilish spirit which had inspired them still lived in the persons of the Jesuits, and there were now more Jesuits in the obedient provinces than there had been for years. Of late years they had shrouded themselves in comparative mystery, but from their seminaries and colleges had gone forth a plentiful company of assassins against Elizabeth and Henry, Nassau, Barneweld, and others; who, whether avowedly or involuntarily, were prominent in the party of human progress. Some important murders had already been accomplished, and the prospect was fair that still others might follow, if the Jesuits persevered. Meaning, those ecclesiastics thought that a wholesome example might be set to humbler heretics by the spectacle of a public execution.

"Two maiden ladies lived on the north rampart of Antwerp. They had formerly professed the Protestant religion, and had been thrown into prison for that crime, but the fear of further persecution, human weakness, or perhaps sincere conviction had caused

them to renounce the error of their ways, and they now went to mass. But they had a maid-servant, forty years of age, Anna van den Hove by name, who was staunch in that reformed faith, in which she had been born and bred. The Jesuits denounced this maid-servant to the civil authority, and claimed her condemnation and execution under the edicts of 1540, decrees which every one had supposed as obsolete as the statutes of Draco, which they had so entirely put to shame.

"The sentence having been obtained from the docile and priest-riden magistrates, Anna van den Hove was brought to Brussels, and informed that she was at once to be buried alive. At the same time the Jesuits told her that by converting herself to the church she might escape punishment.

"When King Henry IV. was summoned to renounce that same Huguenot faith, of which he was the political embodiment and the military champion, the candid man answered by the simple demand to be instructed. When the proper moment came, the instruction was accomplished by an archbishop with the rapidity of magic. Half an hour undid the work of half a lifetime; thus expeditiously could religious conversion be effected when an earthly crown was its guerdon. The poor-serving maid was less open to conviction. In her simple fanaticism, she too talked of a crown, and saw it descending from heaven on her poor forlorn head as the reward, not of apostasy, but of steadfastness. She asked her tormentors how they could expect her to abandon her religion for fear of death. She had read her Bible every day, she said, and had found nothing there of the Pope or purgatory, masses, invocation of saints, or the absolution of sins, except through the blood of the blessed Redeemer. She interfered with no one who thought differently; she quarreled with no one's religious belief. She had prayed for enlightenment from Him if she were in error; and the result was that she felt strengthened in her simplicity, and resolved to do nothing against her conscience. Rather than add this sin to the manifold ones committed to her, she preferred, she said, to die the death. So Anna van den Hove was led, one fine midsummer morning, to the hay-field outside of Brussels, between two Jesuits, followed by a number of a peculiar kind of monks called love-brothers. These holy men goaded her as she went, telling her that she was the devil's carion, and calling on her to repeat at the last moment, and thus save her life, and escape eternal damnation beside. But the poor soul had no ear for them, and cried out that, like Stephen, she saw the heavens opening, and the angels stooping down to conduct her far away from the power of the evil one. When they came to the hay-field they found the pit already dug, and the maid-servant was ordered to descend into it. The executioner then covered with earth up to the waist, and a last summons was made to her to renounce her errors. She refused, and then the earth was piled upon her, and the hangman jumped upon the grave until it was flattened and firm."—*Motley's History of the Netherlands.*

A STRANGE ALLIANCE.

We see it stated in our New England exchanges that the African Methodist Episcopal Church of the South and the Unitarians have formed an alliance, the members of the former church agreeing to disseminate the tracts and other publications of the Unitarians, the favor to be repaid by assistance in money and men to the theological schools of the African Methodist Episcopal Church. Of course the professors furnished to the Methodist institution will be in sympathy with those who are to provide the means for their support. As these are Unitarians, those entering the ministry from these institutions will go forth to their work with such ideas of the person of the Lord Jesus Christ as Unitarians are wont to hold and teach.

We do not wonder, therefore, that at the late "Suffolk Conference of Unitarian and other Christian Churches," the Secretary of the American Unitarian Association expressed surprise that these Orthodox Churches were willing to co-operate with them, so far as to receive from them a teacher for their College, and disseminate Unitarian books and tracts. We cannot account for this seeming defection from the truth on the part of so numerous a body of Christians, except on the ground of their ignorance of the character of the literature they are expected to circulate. Their earnest desire to secure the advantages of education has led them into an alliance in which they are in great danger of losing their pure, simple Christian faith.

We think our African friends will feel that they have acted hastily in committing their Church to this project, when they come to understand that the religion which these Unitarians propose to introduce among them as a substitute for the faith in which their fathers lived and died does not accept Christ as a sacrifice for the sins of the world, and say little about repentance, and nothing about a change of heart as essential to salvation. That we do not misstate their position will be seen from the following paragraph written for *The Christian Examiner*, the organ of their church, by Rev. Dr. Bellows of this city:

"There are within the Unitarian ranks all shades of opinion about Jesus Christ, from a Model or Sabellian, semi-Trinitarian, through high and low Arianism, Socinianism, Priestleyism, down to pure Humanitarianism and Naturalism. But all these diverse parties do agree in one thing, and that is *in denying the proper deity of Jesus Christ*." The same divine also speaks of "the fictitious and exploded dogma of the plenary and verbal inspiration of the Scriptures," and of the writers of the New Testament as subject to "all the ordinary influences of human imperfection, the prejudices of the age and of their own education, to bias and impair the account they gave." He also informs us in *The Liberal Christian* that about all the Western

Unitarian ministers are rationalists or Parkerites, and the cause makes slow progress under their teachings."

Surely the African Methodist Episcopal Church in the South will not, for any pecuniary advantages, be willing to introduce into the Charleston and Wilberforce schools this system of Naturalism, Parkerism, Unitarianism and Universalism, with its much vaunted discoveries in science and theology, and, especially when we consider the method of operation which their new friends publicly announce, "that of appointing the best men they can find for their professorships, without questioning their theological creeds;" and "regarding with favor every effort made, in accordance with our established principles, to extend the influence of a *liberal faith* among other denominations of Christians."—*The Evangelist.*

WAITING.

Grand is the leisure of the earth,
She gives her happy myriads birth,
And after harvest fears not dearth,
But goes to sleep in snow wreaths dim.

Dread is the leisure up above,

The while He sits whose name is Love,

And waits, as Noah did, for the dove.

To wit if she would fly to him.

He waits for us, while, houseless things,

We beat about with bruised wings

On the dark floods and water springs,

The ruined world, the desolate sea;

With open windows from the prime,

All night, all day, he waits sublime,

Until the fullness of the time

Decreed from his eternity.

JEAN INGLOW.

GERMAN PROVERBS.

To change and to better are two different things.
Everybody knows good counsel except him that hath need of it.

Poverty is the sixth sense.

Better free in a foreign land than a serf at home.
Better go to bed supperless than run in debt.

There is no good in preaching to the hungry.

Charity gives itself rich, but covetousness hoards itself poor.

It is not enough to aim, you must hit.

The end of wrath is the beginning of repentance.

The sun-dial counts only the bright hours.

Piety, prudence, wit and civility are the elements of true nobility.

God's mill goes slowly, but it grinds well.

High houses are mostly empty in the upper story.

A hundred years of wrong do not make an hour of right.

More are drowned in the bowl than in the sea.

The fewer the words the better the prayer.

One has only to die to be praised.

With patience and time the mulberry leaf becomes a silk gown.

Take the world as it is, not as it ought to be.

Revenge converts a little right into a great wrong.

Speak little, speak truth; spend little, pay cash.

Handsome is that handsome does.

Handsome apples are sometimes sour.

It is easier to blame than to do better.

Our neighbor's children are always the worst.

Forgive thyself nothing and others much.

Truth may be suppressed, but not strangled.

What comes from the heart goes to the heart.

Little and often make a heap in time.

When God means to punish a nation, he deprives the rulers of wisdom.

He who blackens others, does not whiten himself.

Take care of your plough, and your plough will take care of you.

He who saves in little things can be liberal in great ones.

He who avoids small sins, does not fall into large ones.

He that pelts every barking dog must pick up a great many stones.

Would you be strong, conquer yourself.

Where the hedge is lowest, the devil leaps over.

A longing to be saved, without understanding the true way how, hath been the cause of all the superstitions in the world. O that the miserable state of others which wander in darkness, and wot not whither they go could give us understanding hearts, worthily to esteem the riches of the mercies of God towards us, before whose eyes the doors of the kingdom of heaven are too wide open! Should we not offer violence to it?—*Hooker.*

ON CENSURE.—"For my own part," says Rev. John Newton, "if my pocket was full of stones, I have no right to throw one at the greatest backslider upon earth. I have either done as bad or worse than he, or I certainly should if the Lord had left me a little to myself, for I am made of just the same materials; if there be any difference it is wholly of grace."

Rowland Hill once visited a dying lady. She was a member of the Church of England, but not free from bigotry. Among other things she said that she thanked God that she had, all her days, been kept from the company of "those Methodists." What did Mr. Hill do? Nothing. He offered no remonstrance. She will be in heaven in half an hour, thought he, and she will find out her mistake there.—*The Appeal.*

THE HOME TABLE.

APRIL.

April has searched the winter land,
And found her petted flowers again;
She kissed them to unfold their leaves,
She coaxed them with her sun and rain,
And filled the grass with green content,
And made the weeds and clover vain.

Her fairies climb the naked trees,
And set green caps on every stalk;
Her primroses peep bashfully
From borders of the garden-walk;
And in the reddened maple-tops
Her blackbird gossips sit and talk.

She greets the patient evergreens,
She gets a store of ancient gold,
Gives tasseled presents to the breeze,
And teaches rivers songs of old,—
Then shakes the trees with stolen March winds,
And laughs to hear the cuckoo scold.

Sometimes, to fret the sober sun,
She pulls the clouds across his face;
But finds a snow-drift in the woods,
Grows meek again, and prays his grace;
Waits till the last white wreath is gone,
And drops arbutus in the place.

Her crocuses and violets
Give all the world a gay "Good year!"
Tall irises grow tired of green,
And get themselves a purple gear;
And tiny buds, that lie asleep
On hill and field, her summons hear.

She rocks the saucy meadow-cups;
The sunset's heart a new she dyes;
She fills the dusk of deepest woods
With vague, sweet sunshine and surprise,
And wakes the periwinkles up
To watch her with their wide, blue eyes.

At last she deems her work is done,
And finds a willow rocking-chair,
Dons spectacles of apple-buds,
Kerchief and cap of almonds rare,
And sits, a very grandmother,
Shifting her sunshine-needles, there.

And when she sees the deeper suns
That usher in the happy May,
She sighs to think her time is past,
And weeps because she cannot stay,
And leaves her tears upon the grass,
And turns her face, and glides away.

—*Atlantic Monthly for April.*

THE BLIND GIRL AND HER BIBLE.

Have you seen a blind person by the wayside reading the Bible, printed in raised letters, by drawing the fingers along the lines? If so, have you not been thankful that such a new way has been found out that the sightless ones may read the word of God for themselves? You will then be pleased with an account given by a pious French minister about a blind French girl and her Bible.

When I was a student, he says, I used to spend the summer holidays in traveling from village to village in my native France, preaching in the open places the kingdom of God, and giving the Bible to such as would accept it. On such a journey, in the summer, about twenty years ago, I went into a little vine-hung cabin near Dijon. In its low, wide kitchen, I saw a middle-aged woman ironing, a boy yet too young for work, and a girl of eighteen, of a sweet, calm look, plaiting straw. She did not raise her eyes as I entered, and on a nearer approach I saw that she was blind. Poor blind Mary! how she was affected when I told her of Him who opened the eyes of the blind, and read to her how blind Bartimaeus sat by the wayside begging, when he cried unto Jesus of Nazareth passing by, and received his sight. The blind girl did not sight to see the blue heavens, or the bright light, or to look upon her mother's sweet smile, or gaze in her young brother's blue eyes; no, not these, but she longed to read the blessed word of Jesus.

There lived at Dijon a man of God, who had gathered around him a few blind, whom he had taught to read and work. I sought him out, told him of Mary, and soon it was agreed that she should come every morning and receive an hour's teaching. I also got her part of the Bible with raised letters for the blind. You should have seen her delight as she started off next morning—a bright August morning—one hand locked in her little brother's, and the other fondly grasping the precious Bible, to take her first lesson. Alas, poor Mary! it requires a fine touch to distinguish the slightly raised surface and nice outline of the letters, and her fingers were hard with the constant plaiting of straw. Again and again she made the effort, but to no purpose.

She tried to cut away the thick, hard skin from her fingers, but it would not do. After the first bitterness of her grief, Mary strove hard to be cheerful. "God has opened the eyes of my soul," she said, "and ought I not to praise him?" Then she thought of the new Bible! She felt she must carry that book; some happier blind girl might be able to read it. Then holding the dear volume near to her beating heart, she knelt by her white cot to pray: "Dear and blessed Jesus, who lovest the poor, and openest the eyes of the blind, I thank thee that thou hast not hidden thyself from a poor blind girl. And since I cannot read thy heavenly words, I pray that thou wilt whisper them into my soul, that my spirit may not be dark like my poor eyes. I can see thee with my heart, dear Jesus, and thou knowest that I love thee, and I love thy book;" and she touched the open Bible with her lips. O joy! To the soft lips the slightly raised surface was clearly felt. With a low cry of joy she passed line after line across her eager lips. She turned the leaf; the lips lost not their power. It was all clear, all easy now; the lips could do what the hard fingers could not; she could now read God's holy word!

A twelvemonth after, I visited Dijon. The old kitch-

en bore its old look, but what a beaming, happy face was Mary's, as she sat in her rude chair, her basket of straw at her feet, reading her beloved Bible. Well do I remember her words—"Is it not blessed to kiss the sweet words as I read?"—*S. S. Messenger.*

SCRIPTURE ENIGMA, NO. 15.

I am composed of 19 letters.

My 8, 3, 17, 14 was an instrument much used by the prophets.
My 5, 16, 19, 6 was the eldest son of Ham.
My 4, 3, 10, 9 is to destroy or overthrow.
My 1, 18, 12, 4 is a mountain southeast of the Dead Sea.
My 14, 3, 15, 2 is a part of the head.
My 13, 10, 3, 16 was a son of Isaac.
My 7, 13, 10, 4, 13, was a month of the Jewish civil year.
My 11, 9, 10, 3, 12 was a name given to the Roman Emperors.
My whole is what we all should do.

Answer to Enigma No. 14.
"Fear God, and keep his commandments."

CORRESPONDENCE.

LAY REPRESENTATION.

BY REV. DR. WEBBER.

The wonderful success of Methodism in the United States, operating under its present polity, naturally, as it ought, makes many of its friends jealous of any important innovation upon its present system.

For one hundred years it has most successfully competed with all other ecclesiastical systems in the country, and at the present gives no signs of any decay of energy, or want of any adaptation to the great work it has undertaken, "To spread scriptural holiness over the lands." In view of these facts, conceded by all, it is not surprising that on any attempt being made to interfere with its present polity, we hear from so many of its friends the earnest caution, to "let well enough alone." Nothing however should be regarded as "well enough," whatever may be its excellencies, or its success, if it is still capable of being rendered more effective for good. The advocates of Lay Representation believe that such would be the result in regard to Methodism of the admission of the lay element into the General and Annual Conferences. When we consider the character, intelligence, sincere, and in many cases devoted attachment to the church of many of our laymen, manifested by zeal and liberality truly noble, we are forbidden for a moment to indulge the suspicion that they are, to any considerable extent, influenced by any other than motives worthy the zeal by which they seem actuated, or perhaps by any improper jealousy of the power of the clergy. The proposal they make is simply to come to the aid of the clergy in the Herculean labors and weighty responsibilities now bearing upon them, and, with the lapse of years likely to become still more burdensome. They tell us they are ready to lend their aid in these most important labors; and that they may do it more effectively, they ask to be allowed a voice in those bodies where these matters are considered.

In view of the position of the M. E. Church in this country, the number, piety, zeal, wealth, and intelligence of her members, and in general, their undisputed attachment to the great leading principles of her polity, the Bishops, in their Address to the General Conference in 1860, expressed it as their opinion that the time had come, when the laity might both usefully and safely be admitted, more fully, to a participation in the business of the higher councils of the church. In accordance with this suggestion, the Conference of that year expressed a willingness to admit them, when it should appear that the laity of the church desired it. The same was repeated by the Conference of 1864.

It would seem therefore that only so far as is necessary to enable the laity to give an intelligent expression in the case, any discussion of the principle merely by the clergy, is in a measure foreclosed. The case seems to stand thus: When the laity, in sufficient numbers clearly to indicate their wishes as a whole shall, by and of themselves, signify their wish to be represented in the Conferences, both General and Annual, in all fairness and honor, they should be admitted.

The questions now more particularly to be considered seem to be these: What relation shall the numbers of the lay element bear to the clerical, and what shall be the extent and limit of their connection with the business to be transacted? Clearly, there are some matters of business, both in the General and Annual Conferences, with which the laity have so little connection that they should be left where they now are with the clergy alone; while in some other matters they might fully and perhaps usefully participate.

A plan that should appropriately adjust and regulate these points would go far to remove the difficulties, and therefore the objections, by which, in many minds, the question is now embarrassed. It is safer usually to err, if at all, rather on the side of over caution, than of too much haste; and to proceed carefully, till a measure has had a fair trial. Should this measure be cautiously adopted at first, and, after a fair trial, should it prove as advantageous as its friends anticipate, and should it appear that a larger participation by the laity could safely and usefully be permitted, no doubt that the same spirit that admits them so far will still make further concessions.

In making experiments, two things are by wise men deemed important: One is, not to venture too much at once; the other, to leave opportunity to retract, should the experiment prove damaging. The measure proposed is an untried one in the M. E. Church, and a great and important innovation upon her existing polity, the results of which cannot by any human sagacity be foreseen, hardly even to a limited extent. While its advocates see in it the bright hues of the "bow of promise," not a few on the other side see only a dark cloud, ominous of coming evil.

Once admit the measure, except as an experiment, definitely so stated in the terms of admission, and it can never be removed except by revolution, whatever the evils it may produce; and let it be well considered, whether, if admitted, it should not be with this condition, that it be regarded only as an experiment till its utility or otherwise has been fairly tested.

There is surely no cause for over haste, or over heat. It is admitted on all hands that the M. E. Church is doing its work successfully and well. No great interest is likely to suffer, nor important advantage to be lost, should sufficient time be taken for a fair trial.

The proposed measure, should it be adopted, will not affect the church merely for the present age and generation, but will reach forward to ages and generations yet to come, when its present cautious and conservative friends will have done with things below. Let not its friends then urge it on with inconsiderate haste, nor its opponents be too sure that the polity of the church is beyond improvement. Should the principle be admitted, there then remains its proper adjustment to our present polity. It is a work no less of difficulty than of importance so to arrange the matter that no important wheel in the present machinery be jolted from its place, and that no collision of forces occur, to prevent the effective and harmonious co-operation of the whole. Several important questions will arise in this connection, among which are the following:

1. What proportion shall the lay element bear to the clerical?

2. In what part of the business, both of the General and Annual Conferences, and to what extent shall they participate?

3. Shall the lay members and the clerical be associated in one body, or, at least in the General Conference, be in two distinct bodies, an upper and lower house?

4. Shall the same ratio of representation among the clergy as now be observed, or shall the clerical branch be so reduced that the whole representations, including both branches, shall bear the same proportion to the number of ministers as now?

5. What plan shall be adopted to secure the best talent and piety of the church in this branch of the General Conference?

6. In what manner shall the lay delegates be chosen? These, and all these points, as well as others not here specified, are to be considered and adjusted as it would seem, before the question of admission will be fairly reached. In regard to the first point, it may be asked if it is intended that the lay element shall assist the clerical, or antagonize it? If the former, then might not a less number well answer the purpose? And if the latter, as is indicated in some quarters, then should not the clergy well consider the matter, and provide against the probable consequences while they may? Again, if the laity be admitted in equal number with the clergy, then unless the clerical element is large enough to afford a sufficient number of ministers to act on nearly all the committees, to give direction to business, it is difficult to see, with the want of experience in such matters as members from the laity must generally be presumed to have, how the business of the Conference can be seasonably transacted, if at all. Further, should the clerical representation remain as now, or even be reduced to the lowest ratio allowed by the "Restrictive Rule" of the Discipline, and the lay element equal the clerical, then, taking into the account the probable increase of the ministry in the future, the burden of the Conference, to say nothing of its unwieldy proportions, would be altogether greater than most of our societies could conveniently provide for and sustain for a period of five or six weeks together.

On the second question it may be proper to say as above, that a portion of the business, both of the General and Annual Conferences, relate so exclusively to the clergy that the laity can be supposed to have little interest in it, and therefore may be well excused from any participation therein. The Committee on Itinerancy is mainly, if not exclusively, employed in examining the doings of the several Annual Conferences the four years preceding, in order to ascertain whether the business of those bodies has been transacted in accordance with polity and usage, and to suggest any improvements by which the ministry may be rendered more effective.

It would seem then that laymen could hardly with propriety have a place on this committee.

The Committee on Episcopacy reviews the administration of the bishops for the same period, and for the same purpose; and also usually indicates to the Conference what number of bishops, if any, is desirable to be added to the board.

It is hardly to be perceived how the laity can, with much propriety, or much advantage, have a place on this committee.

The duty of the Committee on Boundaries is sufficiently indicated by its name. To a layman it can be of but very little moment how far, whether five or fifty miles, whether over mountains or plains, across rivers or through forests, whether by rail or steamboat, whether in a coach or ox-cart, his preacher comes to serve him, while all these items enter largely into the convenience or inconvenience of a traveling preacher. It is difficult therefore to perceive with what propriety laymen can have a place on this committee. It will probably be conceded also that they should not be associated with the clergy on the committee for the trial of a preacher in the Annual Conference, or as members of the court of appeals in the General Conference. And why should they have a vote on any question growing out of the reports of these committees, rarely involving any question materially affecting the laity, it may be difficult to assign a valid reason.

The question how the lay element shall be associated with the clergy, either as one body or in two, an upper and lower house, there may well be diversity of opinion, as either plan has both its advantages and disadvantages. To act separately, as two distinct branches, would be more in accordance with "American Ideas," a matter of no small moment in the account of those so desirous of framing our ecclesiastical system after the plan of the civil. It is quite uncertain, however, how far it would tend to promote harmony or otherwise, in the transaction of the business of the Conference, as well as in the matters of the church generally. If however the lay element is to equal the clerical, and to have all the powers and prerogatives of the clerical, then it might be safer on the whole that the two act separately, in two distinct bodies, and thereby hold a check upon each other, so that no important measure could be adopted without the concurrent action of both. While this plan would in some degree prevent that free intercourse and ready exchange of views so desirable, it would, on the other hand, prevent the making up of majorities mostly of one class of delegates, of which, in some cases, there might be no little danger. To another point: In the selection of delegates it is important

that the best men be eligible to that position, and that the country portions of the church be represented as well as the city. But, on the supposition that the laymen must attend at the loss of their time, then who among them, except they be men of wealth and leisure, can, if elected, afford to leave their business for five or six weeks together, without compensation? This consideration, unless some provision were made for their indemnity, would oblige the selection to be made from men of wealth and leisure as before said. But where are these to be found but rarely, except in the cities, among those who have retired from business.

There is usually a large city element in the General Conference sufficiently tinted with those notions somewhat peculiar to city society, among the clerical delegates; add to this so largely from the lay element, as it seems must be added, and the result will be a large preponderance of the city element in that body. In such an event, is it unreasonable to inquire what modifications are likely to be made in our polity to accommodate it to city ideas, without due regard to the wants of the country as well? The caution of Mr. Wesley, not to "make rich men necessary to us," may not have lost all its significance. Further, in the case supposed, would there be no cause to fear the adoption of some such policy as that recommended in one of our periodicals of late, to grade the clergy into city and country preachers, and allow the bishops to station them indefinitely for any term of years in the same charge? One remedy for all this, and perhaps only one can be suggested, viz.: Let every lay delegate be paid sufficiently to indemnify him for any loss his business might sustain by his absence; then the church may avail herself of her best men, whether poor or rich, whether from the city or the country. As to the question how and by whom the lay delegates shall be chosen? it is of small importance, provided that all parts of the church have equal opportunity to be represented, whether they be chosen directly by the members in their primary assemblies or by electors chosen by them, or by the delegates to the Annual Conferences, they being chosen by the people. Either the one or the other would be essentially by and of the people. These things all adjusted and provided for, no harm, but perhaps a large amount of good might result from the incorporation of the lay element into the highest councils of the church. This being done no material difficulty might be apprehended in the way of admitting them in suitable proportions, to the Annual Conferences.

PROVIDENCE CONFERENCE APPOINTMENTS.

PROVIDENCE DISTRICT—S. C. BROWN, Presiding Elder.

Providence, Chesnut St., I. G. Bidwell; Power St., James A. Dean; Matthewson St., Mark Trafton; Broadway, V. A. Cooper; Trinity Church, David H. Ela; North Mission, John Livesey; South Providence, Josiah T. Benton. New Bedford, County St., supplied by D. P. Leavitt; Fourth St., E. S. Stanley; Pleasant St., L. B. Bates; Allen St., E. A. Lyon. Fairhaven, Frederick Upham. Acushnet and Long Plain, G. W. Wooding, one to be supplied. Fall River, 1st Church, J. D. King; St. Paul's, Francis J. Wagner; Steep Brook, supplied by J. Q. Adams; 3d Church, W. P. Hyde. Warren, J. H. James. Bristol, Dannel A. Whedon. Newport, Marlboro' St., to be supplied; Thames Street, Asa N. Bodfish. Middletown, William Livesey. Portsmouth, William O. Cady. Little Compton, A. A. Wright; Westport Point, supplied by R. F. Macy. Taunton, 1st Church, Charles H. Titus; Central Church, H. D. Robinson. Mansfield and East Mansfield, Paul Townsend. North Rehoboth, C. S. Sanford. North Dighton, T. S. Thomas. Dighton, H. H. Smith. Somerset, to be supplied. South Somerset, to be supplied. Millville, H. W. Conant. Woonsocket, E. H. Hatfield. Cumberland, A. A. Presbrey; Pawtucket, M. J. Talbot. Attleboro', Alexander Anderson. Pascoag and Harrisville, S. S. Cummings. Mapleville, B. K. Bosworth. East Greenwich and Wickford, S. A. Winsor. Centreville, William McK. Bray. Phenix, George L. Westgate. R. H. Cobb, City Missionary, Taunton; member of Centre Church Quarterly Conference. Daniel Wise, Editor of Sunday School Publications and Tracts, and member of St. Paul's Quarterly Conference. David Patten, Professor in Theological Seminary, Boston, and member of First Church Quarterly Conference, Fall River; James T. Edwards, Principal, C. M. Alvord, Teacher, in Providence Conference Seminary, and members of East Greenwich Quarterly Conference. Samuel Fox, Chaplain of New Bedford Port Society, member of Pleasant Street Quarterly Conference. R. W. Humphriss, transferred to Philadelphia Conference, and stationed at Trinity Church, Philadelphia.

NEW LONDON DISTRICT—PARDON T. KENNEY, Presiding Elder.

New London, J. D. Butler. East Lyme and Lyme, to be supplied. Mystic Bridge, W. H. Stetson. Westerly and Hopkinton, George A. Morse. Mystic, John Lovejoy. Gale's Ferry, to be supplied. Uncasville, E. B. Bradford. Montville and Salem, to be supplied. Norwich, Main St., E. J. Haynes; Free Church, M. P. Alderman; Sachem St., G. S. Alexander; North, L. W. Blood. Greenville, supplied by N. G. Lippitt. Baltic, Anthony Palmer. Hopeville, supplied by O. E. Thayer. Griswold and Voluntown, to be supplied. Plainfield, G. D. B. Stoddard. Canterbury, supplied by David Bradbury. Danielsonville, G. W. Brewster. Putnam, Robert Clark. West Thompson, Warren Emerson. East Thompson and Thompson, L. D. Bentley. North Grosvenordale, L. E. Dunham. East Woodstock, supplied by Moses Ransom. West Woodstock, to be supplied. Eastford, J. H. Cooley. Gurleyville, to be supplied. South Coventry and Andover, H. S. Ramsdell. Willimantic, E. F. Clark. Lebanon, Wm. Turckington. Tolland, supplied by H. H. Arnold. Square Pond, to be supplied. Willington, supplied by Otis Perrin. Staffordville, D. L. Brown. Stafford Springs, W. T. Worth. Somers, to be supplied. Hazardville, Robert Parsons. Thompsonville, E. McChesney. Warehouse Point, John Cooper. Windsorville, B. M. Walker. Wapping, H. S. Smith. Quarryville, to be supplied. Rockville, J. W. Willett. Vernon, to be supplied. North Manchester, J. E. Hawkins. South Manchester, A. W. Kingsley. East Hartford, G. H. Winchester. Burnside, J. S. Thomas. East and South Glastonbury, E. M. Anthony.

Portland, to be supplied. East Haddam, Joel B. Bishop. Haddam Neck, Nelson Goodrich. East Hampton and Marlboro', supplied by M. Howard. Colechester and Hebron, A. A. Mills. B. C. Phelps, Chaplain of Connecticut State Prison, member of East Hartford Quarterly Conference.

SANDWICH DISTRICT—THOMAS ELY, Presiding Elder.

Sandwich, supplied by Charles Young. S. Sandwich, supplied by B. Haines. W. Sandwich, S. F. Whidden. Barnstable and Yarmouthport, F. A. Loomis. Osterville, C. N. Hinckley. Marston's Mills, Lawton Cady. South Yarmouth, supplied by Leonard Bowditch. South Harwich, Charles Hammond. Harwichport, Walter Ela. East Harwich, Solomon P. Snow. Chatham, William F. Farrington. Orleans, Franklin Gavitt. Eastham, supplied by J. S. Fish. Wellfleet, Charles Nason. South Truro, B. L. Sayer. Truro, supplied by Jason Gill. North Truro, Charles Stokes. Provincetown, Centrue Church, Charles S. Macreading. Centenary Church, Shadrach Leader. Nantucket, W. H. Starr. Edgartown, A. J. Church. Holmes' Hole, Edward Edson. Chilmark, J. C. Allen. North Shore, supplied by James Dixon. Falmouth, to be supplied. E. Falmouth, supplied by F. Sears. W. Falmouth, supplied by W. Edgely. Pocasset, to be supplied by Joseph Marsh. Monument, Philo Hawks. Marion, supplied by D. J. Griffin. Wareham, C. A. Carter. Middleboro', F. Ryder. Chiltonville, supplied by Wallace Miller. Plymouth, H. H. Martin. Duxbury, S. W. Coggeshall. W. Duxbury. E. D. Hall. Pembroke, to be supplied. South Scituate, J. N. Collier. Marshfield, to be supplied. Scituate, F. C. Newell. North Cohasset, Philip Crandon. Hull, to be supplied. Hingham and East Abington, Geo. E. Fuller. East Weymouth, W. V. Morrison. North Bridgewater, John Howson. East Bridgewater, J. F. Shefield. Coheset, James Mather. North West Bridgewater and North Easton, supplied by J. B. Washburn. North Easton Village, J. B. Husted. Stoughton, A. W. Paige. Carver, supplied by E. Dunham. Cotuitport, S. B. Chase. S. Middleboro', to be supplied.

Conference Sessions.

The West Virginia Conference held its annual session at Moundsville, March 11-16, Bishop Kingsley presiding. The reports of presiding elders show a healthy progress, and in one or two instances a very decided success. Extensive revivals have prevailed; many houses of worship have gone up, and ministers' salaries have been increased. In reference to lay delegation, the Conference took moderate grounds, and declared itself as not opposed to progression whenever the people shall fully speak out.

The Pittsburg Conference held its forty-fourth annual session in Greensburg, Pa., March 18 to 23, Bishop Kingsley presiding. There was a slight falling off in missionary receipts; but otherwise the record is good for the past year. The Conference is ready for lay delegation whenever the vote of the laity shall show they desire it. Resolutions condemning church fairs, festivals, theatres, circuses, and all diversions that cannot be taken in the name of the Lord, were passed.

Shoreham, Vt.—We learn from *The Rutland Independent* that a powerful work of grace has begun in Shoreham, Vt. Mr. J. W. Mudge, of the Providence Young Men's Christian Association has been laboring in that village for some time past, and his efforts have resulted in the organization of a Young Men's Christian Association of over a hundred members, and a new building at a cost of \$1,200, which the Association use for a chapel and a reading-room. By a vote of the Association the use of the chapel has been given to the Methodist Society, which has been, like the Christian Association, recently organized, and is in a very promising and vigorous condition. At St. Albans, Vt., there is also considerable religious interest.

Delegates to General Conference.

The following are in addition to the lists of General Conference delegates already published:

Pittsburgh Conference.—S. H. Nesbitt, T. M. Hudson, D. L. Dempsey, O. N. Hartshorn, I. C. Pershing, A. J. Endsley, H. Miller. Reserves—J. Williams, J. L. Deens.

East Maine.—Our Conference Seminary at Bucksport is in a very prosperous condition. The boarding-house has been greatly improved, and is ably conducted, which has induced the students to board there, instead of boarding at private houses as heretofore. A large number of students are in attendance the present term, and a most encouraging religious interest prevails. The endowment of the Seminary, amounting to \$30,000, was secured last year through the untiring efforts of Rev. A. Prince, the agent. Rev. J. B. Crawford, is very successful as Principal and teacher.

The spirit of revival is spreading in many of our churches. The results of the revival at Brewer are very cheering to the pastor and people. At present there is a gracious work in progress in Bangor at both churches. At the Brick Chapel meetings have been held every night for four weeks, and the interest has been very deep. A large congregation has attended, and some evenings twenty-five have been at the altar for prayers. A large number of young men have sought and found the Saviour, the conversions being very clear and satisfactory. It has been many years since an equal interest has been manifested at that church. At Union Street meetings have also been held for three weeks, and the Lord has graciously blessed the efforts of the people. The church has been quickened and sinners are seeking for pardon.

The following are the Lay Delegates from the Bucksport District to attend the next session of the East Maine Conference: Hon. M. J. Talbot, J. Buck, H. J. Woods, B. A. Strout, Henry Bailey. Substitutes—S. B. French and A. S. Townsend.

OUR BOOK TABLE.

SOUTH'S SERMONS, 1 vol., Hurd & Houghton, takes another step in their library edition of old English preachers. Well printed, in clear antique type, it is a fine dress of still finer brains. South was undoubtedly the most vigorous of the preachers of his age. He is an example of what every age must meet—brilliant and forcible hostility to the demands of God and the hour. He set himself against every principle of liberty in Church and State. He scoffs at Cromwellianism and Puritanism. Undoubtedly the true men of that day felt his sword the most of any of the fighters for the king. But ideas conquered in spite of South, and his sermons are chiefly excellent for their intellectual quality, not for their piety or progress. They are full of wit, and clear-headed wisdom of the lower sort, and are a fine model in this last respect to every preacher. He knew what he wanted to say, and said it.

THE WORD. THE STAR OUT OF JACOB, by the Messrs.

Warner. Roberts, Carter & Brothers.

This is the third volume on Bible Lands and History, prepared by the best of American story-tellers—the authors of "The Wide, Wide World." It is a labor of love and duty. No study of the sacred lands and times has ever been more thorough, or painted in more agreeable style. Their eyes should see and their feet press the soil they so lovingly describe. Yet it is difficult for the greatest of travelers to detect their non-traveling. No works for Sunday School teachers and those ministers who wish for all in little, compare with these three dodecimos in the Word.

THE TALISMAN,
COUNT ROBERT OF PARIS, ST. RONAN'S WELL,
OLD MORTALITY.

Ticknor & Fields have added these volumes to their new Waverley series. Admirable for print, paper, pictures and price, they are yet more admirable for contents. As Shakespeare among poets, so is Scott among *raconteurs*. He will outlive Dickens and Thackeray as a story-teller.

They have rare genius for some qualities, but as story-tellers they are not his equal. Two of these volumes, "The Talisman" and "Old Mortality," are among his best tales. The vigor, variety and every attraction the Crusades and the Covenanters are better depicted in these tales than in any other form in our language. The price is very cheap, \$1.50 a volume, whereof fourteen (about half the set) are printed. If you want any novels for your library get Scott's and Thackeray's, the latter for his witty wisdom and profound humanity, the former for these and everything else.

PIONEER EXPERIENCES; or, The Gift of Power Received by Faith, with an Introduction by Bishop James. New York: Wm. C. Palmer, Jr.

One world hardly guess from this title the contents of the book. It suggests Cartwright or Daniel Boone. It really is the experiences of advanced Christians, the leaders of the sacramental host of God's elect. It contains eighty brief testimonies to the power, fullness and blessedness of saving grace. They are drawn from all Christian churches, though chiefly from our own. Most if not all are living witnesses, and though their experiences have not anything marked or marvelous, yet it may be profitable to read them. They are hardly pioneer, unless Chicago is a pioneer town, as there are millions in the church to-day that can tell as great things concerning what God has done for their souls as have these disciples.

THE LIFE OF OUR SAVIOUR, by Henry Ware, Jr.

THE LIVES OF THE APOSTLES, by F. W. P. Greenwood.

SERMONS TO CHILDREN, by F. W. P. Greenwood.

Three neat, small volumes from the Unitarian Publishing Association. Their re-issue, after an interval of twenty years, has at least one interesting feature. It enables us to see how the views of the representative men of this body then and now agree. Mr. Ware's Life of Christ is a quiet, connected synopsis of his career, only a distinguished reformer. His genealogy is traced till it ends, he says, "in the name of the first man, and God the Universal Parent." Christ owes no more affinity to God than Adam. His death and resurrection and miracles are all acknowledged, but no salvation flows from that death. It is a mild but natural forerunner of the bolder heresies of to-day. Mr. Greenwood's "Apostles" is more novel. It is an interesting story, though without the highest qualities of knowledge, criticism and faith. Very pleasing are his Children's Sermons, though the nature and needs of the soul, sin and salvation are not set forth. How greatly is it to be regretted when such good words are void of divinest life.

TO WORKERS IN SUNDAY SCHOOLS.—The Sunday School Hand-Book, by Rev. Erwin House, of the *Western Christian Advocate*, is just through the hands of the printers. It is a 16mo of 320 pages, gotten up in almost Riverside beauty of style. The matter is better even than the type and binding. Mr. House is a regular worker in the Sunday School to-day, and has been for years, and writes from the experience of the school-room. All those topics which relate to the most improved methods of teaching are discussed carefully, intelligently, and with more fullness than by any other author. He has also called to his aid over fifty prominent Sunday School men, who, over their own signatures, discuss all matters in which earnest superintendents, pastors and teachers are most deeply concerned. Among these workers are Rev. J. H. Vincent, R. G. Pardee, Rev. Edward Eggleston, Editor of the Sunday School Teacher, Rev. Dr. Wise, E. O. Haven, D. D., Ralph Wells, J. M. Reid, D. D., I. W. Wiley, D. D., S. H. Tyng, D. D., etc. One of the original papers by Mr. Vincent on the Study and Text Method of teaching the Catechism, the proof of which lies on my table, is worth the price of the volume. If the Hand-Book does not sell and circulate, it will not be the fault of its contents.

HISTORY OF LOWELL, by Charles Cowley, is about the poorest illustrated book we have seen. Fortunate is the great man who has not lived in Lowell. Its words are interesting as showing how much better this town has flourished than the South on cotton, and why.

GRAMMAR OF FRENCH GRAMMARS, by Dr. V. De Fivas, Appleton's, puts the essence of all the grammars of this language into one. If some one could do as much for English Grammars he would be a blessing to schoolmasters and parents.

ANDREAS HOFER, one of Mrs. Muhlbach's stories of the Great Swiss—well told.

PICKWICK in paper covers, for one dollar, Ticknor & Fields, is the handsomest of the cheap editions yet out.

DAVID COPPERFIELD, TALE OF TWO CITIES, Appleton's, continues their exceedingly cheap edition promptly and in good style. They have also published a fine steel engraving of Dickens, that accompanies their edition *graciously*.

The Ladies' Repository for April, has beautiful engravings and many live pieces.

THE HERALD.

TERMS, \$2.50 per year. Clergymen, \$2.00—in advance.

TO READERS AND CORRESPONDENTS. All leaded articles, not credited to other journals, are original.

Articles published with the names of the authors are not necessarily expressive of the view of this journal.

Every article must be accompanied by the name of the author, for the use of the editor, not for publication.

Obituaries must be sent within three months of the deaths of the persons described; marriages and deaths within three weeks of their occurrence.

MEN IN WASHINGTON.

The charm of Washington is totally unlike New York or Boston, or most cities. It consists in two things—its great buildings and great men. Other cities rejoice in crowds, in business, in blocks of stores and dwellings, in ships and factories, the *sturm und drang*, the storm and crush of masses of men. In none of these Washington exults. Her great avenues have a few coaches and horse cars, but no loaded wains and rushing mobs of men. No stately blocks of stores line her magnificent streets. Hundreds of towns in our land, even as small as Springfield, Worcester, Syracuse and Cleveland, surpass the Capital in stores and dwellings. The latter here are more spacious and comely than the former, and in a few cases in location, if not in style, are stately. But usually they are paltry in aspect and position. Only the public buildings redeem this nakedness, and of these only the Treasury, Patent Office, Post Office and Capitol are excellent.

"The rest are all but leather and prunella."

Save for political considerations, life here must be tame to the feverish lover of great cities, and hardly more agreeable to the equally feverish lover of great countryness. Its men save the city if they fail to save the State. To see a public man *en deshabille* may be to some eyes as enchanting as the sight of a painted dancer the morning after a rout. Yet a fashion has come into vogue of late of jotting down the conversations with famous men, a mental *deshabille* more destructive sometimes of fame than the former was of beauty. But as to pure and noble natures, the frank, home-life is lovelier than their formal, official ways,—as the Queen is illustrating in her late memoirs,—so the sight of these national men off duty is more interesting than their grander fashion on parade.

Knocking with a friend at a chamber door in the dingy Washington Hotel, we are invited to enter. Before us sat the coming President and his wife,

BENJAMIN F. WADE.

No silken, sad, uncertain rustling of damask curtain attended this tapping. The chamber was as void of ornament as an office. A common hotel sofa, piles of papers of all sorts and sizes on the centre-table, other piles on a side-table, with a few comfortable chairs, composed the equipment of the large, plain room. Mr. Wade is of medium size, portly frame, sturdy air, social habits, unrestrained and unassuming as a country farmer. A kindly smile lights up his face; he enters freely into conversation, and talks of the event and its probabilities as carelessly as if unconscious that the crown of the first American king was close upon his brows. How different would such a prospect have once affected its candidates. The presidency of forty millions, a prize greater than that for which Napoleon kills multitudes, and Bismarck and Disraeli plot for years and years, seems to affect this easy country gentleman no more than the prospect of a pleasant to-morrow. So great are the American people.

His wife is foolishly set forth as a Lady Washington. So is your mother, good reader, a Lady Washington. She is the counterpart of her husband in common sense, dress, ways, and talk. Of light complexion, pleasant face, easy manners, ready talk, simple apparel, she is, like all true ladies and gentlemen, not in the least remarkable, such an affable, motherly matron as you see every day in every village, and in almost every comfortable home. She will do the honors, as they are sillily called, of the White House, just as she does those of this chamber. They will be both unsophisticated, accessible and familiar, whatever place they fill. His age, sixty-nine, does not tell much on him. He bids fair to long serve his nation. Great has been his faithfulness, great may his reward be. May he serve his God as he has his country, that his honors and blessings may never fade away.

Across the entry another door is tapped upon, another "Come in" comes out, and we are greeted by the Burke of the American *Hannings*.

MR. BENTHAM.

His room has a yet more clattered aspect than his Ohio neighbors, as if his quarters were unblessed of a *genii loci*—the good wife, that brings order out of

confusion in man's apparel, apartments, habits and heart. His beaming countenance, however, looked as if it were sunned in such a heaven. He is tallish, but not tall, sparsish yet not spare, of light auburn hair, thinly besprinkled, with an open countenance that keeps nothing back, and has nothing it wishes to keep back. His ways are very cordial. His voice is as mellow in repose as in its oratorical action. A clear ringing laugh and rippling smiles reveal a sunny soul. Quick motions and quick speech befit a sensitive temperament—*impetuoso, acer*—sharp and swift. It was the evening of the first day of the trial. Everything had gone to suit him that day, and he was in the best of humors and of hopes.

At his side sat one of the best and jolliest of men,

CHIEF JUSTICE CARTER,

of the Circuit Court, he who had so neatly circumvented the President in releasing General Thomas on his recognition, and so prevented the issuing of the writ of *habeas corpus*, which would have brought the case before the Supreme Court. He is a perfect portrait of a Shaksperian Judge,—

A round fat belly, with good capon lined; his eyes, however, lacked severity, his beard formality. Of massive proportions, he was of more massive mirth. "Laughter holding both his sides," might have been a fitting motto for his exuberant spirits. Being full of good nature, he must have an immense quantity of it. A fellow of infinite jest is the chief, yet also of strongest head and heart; sound to the core, with the best of radicalism, he has done the country great service in the work of equalizing man with man in this terrible caste corrupted city. He should be called up higher to that Supreme Bench which has but few who are his equals in ability, and none that are above him in character.

In another room in the same hotel, we found the rosy, healthy Massachusetts Senator,

HENRY WILSON,

The poor West Springfield farmer lad, and the poorer Natick cobbler, representing two of the greatest Commonwealths in America, the one Vice President, the other the favorite nominee for that chair, dwell under the same roof, the vice president in fact, as is proper, being directly over the vice president in prospect. Not unlike in size and shape, as well as in fixedness of principle and faithfulness to liberty, the senatorial shoemaker has the advantage of the senatorial canal boatman in years, freshness in color,—not caused by whisky and wine, but God's best water,—and especially in the blessings of a Christian faith. He is less frank and loud voiced, reticent, quiet, low of tone as if his great talent for management had affected his voice and manners. He shows this same character in his official chair. His motions are spoken at almost as low a key as the Chief Justice's utterances. This velvety softness, however, hides no catlike spring, but the strong grappling of great purposes. No more persistent man has the country produced. Again and again has he wrested victory from defeat. Step by step has he led the country upward along the steps where his illustrious associate, like a Herald, points and guides the way.

His devoutness is as sincere as his patriotism. Some of his old Boston friends affect to sneer at his conversion, but he is as steadfast in that as in his other virtues, and has already made his influence in this direction potent in the Capital. The country cannot do better, unless it takes Frederic Douglass, than to put Henry Wilson on its Presidential ticket. He is Grant's greatest friend, incorruptible, experienced, courteous, brave, totally abstinent, and Christian. He will be of better service to that chieftain than any other man in the nation.

Far away from this hotel, not far from the President's mansion, which is now darkly lighted and more darkly inhabited,

SPEAKER COLFAX

holds a reception. He, his sister and his mother, stand among a standing crowd of notabilities, blandly smiling and chatting with each new comer.

We remembered a former reception just across the park, the first that Abraham Lincoln gave after his inauguration. The rebels hovered around the Capitol. Arlington Heights were still occupied by Gen. Lee's family, Alexandria floated its rebel flag in the eyes of the President. The city was full of armed men.

Yet he kept up the forms of peace, and stood in his ante-room thrusting out his long arm and hand, homely and heartful hand to every comer. In the room behind Mrs. Lincoln swam in an enchanted circle with Mr. Seward, petite and carefully preserved, for her cicerone. A full-blown cabbage rose she looked then, with as little of the spirituelle or sympathetic in her eye and mien as a "model" moving slowly round in a midget's window. Gen. Anderson, fresh from Sumter, was the hero of that reception, and won far more attention

than the President or his wife. Half sick with his long care, he looked haggard and half hopeless.

This bright-eyed, bright-voiced speaker contrasts with that sadly smiling Lincoln. Mr. Colfax "is one of the best fellows in the world." Never was that trite saying more truly applied. His face is a banqueting house. His tones, grasp and air are of the pleasantest. He puts you at ease with yourself in a moment. You say of his address as you do of the best poetry and prose, nothing is easier to imitate. Yet not one in ten thousand can copy it. Every public man we ever saw, unless it be Gov. Andrew, is stiff, to Schuyler Colfax; and Andrew had nervous twitches of the eye and face and voice which Colfax never exhibits. He has Emerson's ticket of admission to the highest honors.

"The only credentials,
Passport to success,
Opens castle and parlor,
Address, man, address!"

But it is not all tact with him. His principles are as sound and healthy as his manners. He is true as steel to the Right. Still youthful looking, with few wrinkles, his light hair slightly faded, of medium size and height, broad forehead and perfect self-possession, such is the outward resemblance of Grant's successor to the presidency, unless some darker blood should snatch the honor away.

In that corner, in this levee, stands the most polished man of the crowd, one of the most in the city,

COL. FORNEY,

the "dead duck" of the poor President. Of graceful ways and studied dress, well preserved, fresh complexion and once very handsome, he is doubtless feeling comfortable over the turning of fortune's tide. Many jests fly about him. One says, "To-day, in reading the summons to Andrew Johnson, the quack was excellent for a dead duck." Another adds, "There wasn't much quack in that voice." He takes all jokes smilingly, and enjoys this situation.

Washington men make Washington. Their life is not altogether plot and counter-plot. Books, society, churches, broaden and deepen society. Yet Washington is less desirable than almost any other city as a residence. It is practically a caravansary, not a home for its chief citizens, and one willingly turns eyes and feet to less itinerating society.

A REVOLT FROM INFIDELITY.

The better class of Unitarians are alarmed at the progress of infidelity within their own communion. Dr. Peabody has uttered a vigorous protest against the current heresies concerning Christ and the Bible which his ministerial associates often and largely favor. His attempt to stay this flood has only met with bitter scoffings on the part of *The North American* and *The Liberal Christian*, with no real support from more official quarters.

Mr. Sears, one of the editors of *The Monthly Religious Magazine*, has uttered his protest in more definite and emphatic language than Dr. Peabody has used. In company with the senior pastor of his church at Wayland, Mass., Rev. Mr. Field, in the name and in behalf of his church, has spoken brave words against the infidelity which has invaded and is destroying his denomination.

It seems that the Executive Committee of the Unitarian Association have sent out an appeal to their churches for funds. In it they state that in the year 1865 before the May meeting there was paid into the treasury \$107,000. In 1866 in the same time only \$55,000, while in the year 1867 even up to August, three months longer, only \$25,000 had been contributed; about one hundred of the societies that gave in 1865, had refused this year to pay anything into the treasury. They declare if this state of things continue they will be compelled to abandon their work.

To this Rev. Messrs. Field and Sears answer with a solemn declaration of the causes of the failure. These churches have refused to give because skepticism infects the publications of the Board. Its secretary formally invited Mr. Parker's biographer, Rev. Mr. Weiss, to a seat in the Board, avowedly because of his relations to the Parkerite wing. It aided in the publication of Schenkel's *Life of Jesus*, which utterly denies Christ's divinity, and declares the fourth gospel a fabrication. He goes farther. Its journals which he quotes, are full of blasphemy against Christ. He adds:

This, however, does not describe the extent of those "theological opinions" which the Board are ready to diffuse, ignoring differences and asking no questions. They go to the entire rejection of the New Testament not merely as a rule of faith and practice, but as authentic and reliable history, and of Jesus Christ not merely as Lord and Master, but as Teacher and Guide. They make him—just as one's fancy and disposition may be—a young man, deceived himself and deceiving others, teaching "glaistically doctrine" mixed up with some truths, or they make him a Jewish pretender bent on establishing a worldly kingdom, till he came to grief and disappointment by his arrest and execution.

Well does he declare that he can have no fellowship with such unfruitful works of darkness, and charge this course as dishonest because the Board claims a semi-

orthodoxy, while it sows this fearful heterodoxy. Well does he say that they "are facing two ways at once, and that all this attempt to blow hot and cold must end in utter nothingness." Thus forcibly he puts their conflicting profession and practice, and their inevitable end:

A denomination no more than an individual can get into such a position without finding all generous enthusiasm dying out of it. When every Yea must be balanced by a Nay, the yeas and nays both grow feeble and insignificant. Must we now understand that acknowledgment of the Lord Jesus and his word as the rule of faith and practice has become a Unitarian "extreme," and that we must compromise between that and blank denial? Where is the mean? And what becomes of the kindling zeal without which no denomination can live, if we are halting and splitting the difference between Christ and antichrist? Here, brethren, we think, is the source of denominational weakness. Under such policy we become double-minded, and therefore halting and timid. We are "chicken-livered and lack gall." We are adding positives to negatives, plus to minus, and whether in Algebra or Theology, the amount of all such ciphering is zero. No rallying cry that thrills from the centre to the extremities, and muster the hosts to battle can be ours; no trumpet-call from Him who wakes the dead from their graves and leads the armies of the living God to victory, and who presents the same alternatives now as he comes in his kingdom: "He that is not for me is against me, and he that gathereth not with me scattereth abroad." No, we shall have none of this energy, inspired and directed by the Holy Spirit, while we are striking the balance between extremes; but in place thereof timidity and hesitation; our contributions will keep on dwindling, and in place of zeal and devotion we shall relapse into the state of the Laodiceans—into that "queasy temper of lukewarmness" most offensive to God himself.

He too however, so near liberation, sinks back into the gulf.

"The tawny lion pawing to get free"

becomes again a lifeless lump. He begins to palliate. "You will not misunderstand us, brethren. We do not intend to desert the American Unitarian Association." Why then this talk? The Association loves free speech. It is anxious to secure the communion of Christian churches. It will be more than willing to keep these almost orthodox disciples within its lines. His duty is to act according to the light which is evidently shining upon him from the cross of Christ. The declaration that this church will not contribute to the funds as requested, "until the Association is strongly, avowedly, evangelically, unequivocally and unalterably CHRISTIAN," (these are its types) is equivalent to a refusal to ever again assist in this work. For when the Association is such, it will cease to exist as a separate organization, and become merged in the Christian churches around it. It can never be such till it is a new creature in Christ Jesus. We hope this just rebuker will follow not a few of his brethren into the evangelical fold. He has no fellowship with the awful blasphemy of some, or the lifeless indifference of others. He yearns to preach and enjoy the Gospel. May he seek it in the bosom of the church, and may all his associates follow his steps to the feet and the arms of the Divine Redeemer.

NO LOCAL BISHOPS.

The Christian Advocate opposes making colored or German Bishops as such. Its editor declares:

Our African episcopacy is a fixed fact with which we are not now at liberty to meddle. We voted for it in the Annual Conference. We intend that it shall remain the last vote of the kind given by us; and we trust that as that was our first abnormal episcopacy created in our ecclesiastical dominions, so it will continue to be the last and only one. We want neither subepiscopacies nor subepiscopates; give us bishops for the whole church, and not for special sections and subdivisions of it.

This last conclusion we commend. Yet we deplore the former assertion, that the African Episcopacy is a fixed fact with which we are not now at liberty to meddle. We do not see why an evil which is deplored, and whose extension will be deplored, should be endured. Nothing that is wrong should be endured any longer than it will take to make it right.

Nothing is easier to cure than this. Throw off the restrictions imposed on Bishop Roberts, and he ceases to be what *The Advocate* so justly dislikes, and is determined shall not be repeated. He is a full bishop, moves with his equals over the whole work. It is not wrong to elect men who shall conquer prejudices. The demand of the German Conference for a German Bishop is partly an outgrowth of their organizations into Conferences by themselves. Yet it is wise. It is the feeling just and true that a German Bishop can aid in developing our work in that portion of our population as well as be found useful in the same work abroad, while he can also labor in other Conferences. We heartily commend its hostility to caste Conferences; but believe that a bishop representing this work will greatly prosper the church. If Bishop Roberts is made full Bishop, our church instantly and gloriously leads the American column, Papal or Protestant, in Church or State. The New England Conference sees this, and urges the change in this resolve, which was unanimously adopted.

Resolved, That we respectfully recommend to the General Conference to remove the limitations to the exercising of his Episcopal functions in the case of Bishop Roberts.

On its floor many declarations were made that he

would be gladly welcomed to its presidency. May all our journals urge the General Conference to discharge this easy, proper, and most excellent duty.

AN EDUCATIONAL SOCIETY IN THE M. E. CHURCH.

[The following plea is submitted by one of our most accomplished educators, Prof. Comfort. It suggests matters of great importance.]

The next General Conference will probably be one of the most important in the history of American Methodism. The present and prospective rapid development of our national domain, the possible extension of the frontiers of our country, the growing influence of the United States in the entire Western hemisphere, the growth of our mission work, the more perfect adaptation of Methodism to the spirit and exigencies of the age, and the part that Methodism is to take in the coming great triangular fight between evangelical Christianity, the Papacy and Infidelity, all demand of the supreme counselors and legislators of the church that are soon to assemble, such a wise and far-sighted development, modification and enlargement, of the policy of the church, as shall enable it to the fullest extent of its ability to aid in the spread of scriptural holiness and Christian civilization throughout not merely America but the entire world.

In comparison with sister churches the Methodist church has no reason to blush for her record in this department of her work. If we have no colleges equal to a few of the most wealthy and oldest in our country, and which were established a century before any Methodist college, still we have a number of very respectable colleges, a host of colleges that some day may become powerful educational centres, and a system of academies and seminaries unequalled in number and general excellence by those of any other Christian denomination in our country.

The history of the institutions of education established and fostered by the Methodist Church, shows that in this there has been none of that system, order and wisdom that have pervaded all other departments of her activity. Here all has been confusion; seminaries and colleges have been unwisely located, some have had to be abandoned, others to be moved to more eligible sites, and others still will linger out a dying life, while comparatively few have been wisely planned and located. This has been the cause of deep and lasting sorrow and mortification to the earnest and self-sacrificing body of teachers, and to the friends of education in the church, to a degree that is known by comparatively few of the great body of the ministry and membership.

The plan that has been tested and proved so efficient in other departments of church effort, would seem to be the very first to present itself for adoption in the educational work. As we have central Missionary, Sunday School and Tract societies, with branch societies in all of the Conferences, so we should have a Central Educational Society, with its branch societies in all the Conferences. Such a society could be organized by the General Conference at its next session; a plan of organization could easily be settled upon that would be both simple and efficient. That of the Missionary Society might serve in many respects as a model. There need be but one salaried officer, a Corresponding Secretary. There could be a graded system of members, life members and patrons. A board of directors should be re-elected at stated periods.

Contributions should be taken for the cause of education every year throughout the entire church. These would doubtless be small at first, but, with the rapidly increasing wealth of the country and of the church, and when an interest in the Christian education of our own families and of our own country becomes equal to that we now justly feel in rescuing foreign lands from the darkness and ignorance of paganism, the amount will be large enough to mould and control the organization and location of future institutions of learning, to assist those that are starting in new and important localities, and to aid old institutions that may be laboring under losses or temporary embarrassments. The contributions thus given for the general cause of education would not conflict with the interests of local institutions of learning, any more than missionary collections interfere with local church enterprises. On the contrary it will be found that as the most prosperous churches are those that contribute most liberally to the Missionary, Bible, Tract and other causes of Christian benevolence, so the communities that will give most liberally to the educational society will find their own local institutions of learning to become the most liberally patronized and endowed.

The capacity of the church has never been fully tested for benevolent contributions on the voluntary system. A Jesuit lately told me that the Roman Catholic Church, in its poverty, is now giving more for church

purposes each year than all of the Protestant Churches in America with all their wealth. I have not the statistics to verify the statement. But in some cities, as Cincinnati and St. Louis, the Roman Catholic Church is accumulating an immense property. The other branches of the Protestant Church are just beginning to realize the power of the members and the invested wealth of the Methodist Church, which, quietly and unobserved, has been extending its branches through all parts of the country and all circles of society. With a more efficient and comprehensive system, the Roman Catholic Church is laying its far-sighted and comprehensive plans for ecclesiastical supremacy in America. There is no reasonable ground for anticipating that the Roman Catholic Church will ever become dominant in America. But the rapid growth of Romish influence in England within the last twenty years will probably be followed in this country as soon as it becomes "respectable" in all circles of society to be a Roman Catholic.

The forces of the so-called "Freethinkers" are also rapidly organizing. As soon as it becomes "respectable" to abjure and deny Christianity, as it is now in Europe, there will spring up organizations of the latent forces of infidelity that are now scattered throughout every part of our country. Thus will be inaugurated in America the same triangular fight between evangelical Christianity, Roman Catholicism and skepticism that is now going on in Europe.

In view of this it will not do for evangelical Christians to let skeptics and Roman Catholics organize schools, universities and societies, establish journals of social, political, natural and metaphysical science, that for completeness and efficiency of organization, and for mature scholarship and wide learning, will far outstrip the schools, journals and societies organized and supported by evangelical Christians; and then to point the finger of impotent scorn at the enemies of the truth.

The cast that is to be given to the future civilization of our country will be determined by the schools of Christian or skeptical learning, that will be established in the present or coming generation. When the formation period of a civilization has been passed, it is almost impossible to give it a different type; such has been the analogy of all history. In view of present and future exigencies of Christianity in America, and the prominent and honorable place that Methodism is to occupy in moulding the religious future of our country, it is of the highest importance that our educational interests should be immediately systematized. This can be done in no way so well as to place them under the supervision of an Education Society, composed of discreet and far-sighted educators and patrons of education in the church, and organized as said above, upon the general plan of the present Missionary Society.

The Morning Star opens its fortieth year in a handsome double sheet, the most beautiful type and paper of any of this form that we have seen. It looks as if it had passed through a forty years of wilderness experience and entered the promised land. May it prove to be a land flowing with milk and honey. It is unsurpassed in its religious character, while it is faithful to all questions of morals that agitate society and the State. It devotes quite a large space to our reply to its late bit of boastfulness,—giving this besides other comments,—"Aristotle and Hamilton would scowl upon one part of the performance through all their Figures and Moods, as Moses would decidedly frown upon the other part through the ninth commandment." Such a distinguished trio honoring just eleven lines of *THE HERALD* would be a most remarkable tree from a most unremarkable mustard-seed. Aristotle and Hamilton scowling—dear souls, how they must look? and scowling too through all their Figures and Moods, is dreadful to contemplate. The Figures and Moods through which these venerable scholars are presenting such awry visages are a legion of unpronounceable if not inconceivable formulae. Why this twisting of their faces as if suffering with colic? Because we said that *The Star*, in rebuking *THE HERALD* for a boastfulness of which we were not guilty, fell into the sin in which it professed to find us.

We spoke a generous word for its church, adding that it was one of our children, "though, like a hen's ducklings, it took to the water more fondly than its parent." This remark it retorts by saying, "Is it really true that every good thing was born of Methodism?" and again, "We doubt whether she is the real spiritual Eve, mother of all the living." We quietly suggested that this assumption of *The Star* that they were "every good thing" and "all the living," was a little ahead of us. Whereat Moses appears, not him of Washington, frowning onus through the ninth commandment. Did he break it in order to look through it? Did his thus looking

through it break it? and the Stagyrite and Scot scowl conjointly. We hope they have a good time at their grimaces. For us, we have a good conscience. We gave correctly the substance of *The Star's* statement, though quoting it from memory we changed "She is the real spiritual Eve," to "She is like Eve," and "born" to "created." It is for these changes Moses frowns on us so badly. We trust our good neighbor will not invoke so tremendous a trio at every eleven lines we happen to set up. "Thrice he slew the slain," is nothing to such an onslaught. May our child and its *Star* grow and shine more and more unto the perfect day.

THE SPIRITUALISTS celebrated the twentieth anniversary of their origin at the Music Hall, March 30. They confess to a shorter history than is necessary. Their ideas and usages have been in vogue from the hour of man's fall, and probably, judging from the mode of that fall, in other worlds before that era. The whole occasion was a mock at Christianity. The mottoes were of the most anti-scriptural and anti-Christian type. "The fear of God is the beginning of folly," was its transposition of Solomon's declaration; "Hic jacet old theology," was an epitaph on a grass-covered tombstone, upon which was perched an owl, and near by was pictured a dilapidated church tottering to its fall.

It indulged in other abominable travesties of the Bible hymns of the church that showed most clearly the diabolical passion which possesses this body. The saddest sight was the six hundred children gathered from their children's Progressive Lyceums. John Pierpont's spirit sent a hymn that shows how fast it has grown old since it left the earth—a more senile dribbling not being found even in the Idiot's alias Poet's corner of the silliest journal. How like the author of the "Free-man's vote" and "Passing away" is this driblet!

The thunders of progression are shaking tyrants' thrones; The breath of inspiration wakened the valley of dry bones; The ancient altars crumble and the "King of Terror" groans, As we go marching on.

The speakers spoke of remarkable evidences of the nearness of the unseen world, and of their intimacy with spirits. There is not a doubt of it. The unseen world was very near the Gadarene and Magdalene Spiritualists in the days of Christ. Only those unseen spirits by the request of their victims were expelled from their possession by the word of the Son of God. These poor victims, unlike Mary, and him of the legion, exult in their condition. Dancing properly concluded the exercises. Had a Robert Burns been by he would have seen the same fiddler which he beheld at another spiritualist's church convention.

There sat Auld Nick in shape o' beast;
A towzie tyke, black, grim and large,
To gie them music was his charge;
He screwed the pipes and gat them skirl,
Till roof and rafters a' dig dir.

These frequent orgies of unbelief are an awful mockery of Satan. It must needs be that offenses will come. Through temptation alone the saints are proved and made potent. May the church pray earnestly for herself and for these our possessed friends and kindred who are now so dreadfully ensnared of the devil.

THE New England Conference have requested that the collection for defraying the expenses of the delegates to General Conference be taken on the 2d or 3d Sunday in April. Only twenty-four churches have taken up the collection. Will all the other churches be sure to attend to this matter as requested, and send the amount to J. P. Magee.

THE space we have devoted to Lay Representation for the past few months we shall be able soon to appropriate to diversified matter. Our brethren on both sides have had an ample and generous hearing, and have conducted the controversy with ability. A few papers yet remain on hand which we shall print soon. The debate now goes up to the General Conference, where it will undoubtedly be very earnest and interesting. Our readers will like to read that and other discussions. To do so they should subscribe immediately for *The Daily Advocate*. One dollar for the session. J. P. Magee, the N. E. Agent. Be sure and get it.

OMISSION.—The name of William Rice is omitted from the list of appointments of the New England Conference. It should be printed at Pyncheon Street, Springfield, after C. D. Hills.

NAST.—Don't fail to see Nast's Caricatura, at Horticultural Hall. It is the History of the United States on canvas, and is an admirable work of art, and as funny as it is truthful. The lecture is good, and the music charming. We have no room for detail this week.

Rev. Dr. Benson, editor of *The Pacific Christian Advocate* of Oregon, has been visiting this city. He preached very acceptably at Grace Church last Sabbath.

In noticing the Sunday School exhibition at Grace Church, we omitted the best exercise, a gift of \$210 to the pastor, Rev. Wm. McDonald, besides a valuable present to his wife.

The Malden Sabbath School gave a very fine exhibition on Fast night to a large audience.

DELEGATES TO GENERAL CONFERENCE.—*New York Conference*.—Rev. Messrs. Foster, Goss, Wakely, Brown, Ferguson, Osborne, Ferris and McClintock. *New York East*.—Rev. D. Curry, G. W. Woodruff and B. Pillsbury were elected on Saturday.

THE Trustees of the Warren Street Church, in this city, whose house was burned Sabbath morning, March 29th, have decided to build an elegant edifice of stone. Success to them.

NEW ENGLAND CONFERENCE.

[Continued from last week.]

MONDAY

The Conference re-assembled for business at 9 o'clock, Bishop Ames in the chair.

Devotional exercises were conducted by Rev. N. G. W. Lewis, of Westfield.

The examination of effective elders in the Springfield district followed, and the different preachers reported the amount of their missionary collections.

Rev. Mr. Mudge read the report of the Tract and Book Committee, which contained some recommendations in regard to the work in this branch of the cause, urging, among other things, a more extended notice of books issued by the Book Concern in the Methodist papers. The report was adopted.

The Committee on Benevolent Operations made a report recommending that the pastors be requested to take the Conference collections at such periods as they think most convenient. The report was adopted.

Rev. A. D. Sargeant rose to present the report of the Trustees of the Conference, and asked for a supernumerary relation without an appointment. His request was granted. He stated that the Trustees had a fund of \$4,635.70, the same as last year, all well invested. The receipts during the past year were \$250.02; expenditures \$645. The report was accepted and ordered to be placed on file.

The Committee on the New England Conference made a report through Rev. D. Dorchester.

The report of Mr. Dorchester, with the exception of the preamble and resolution, was adopted.

Rev. W. McDonald, chairman of the Committee on Lay Representation, made a report opposing Lay Delegation, together with the following resolutions:

Resolved, 1. That we believe our present system of Church Government the best for the evangelization and salvation of the world, and that we see no occasion for a change.

2. That we pledge ourselves to stand by the faith of our fathers until we are convinced that the work which they so gloriously commenced, cannot be completed by the agencies provided by our present economy.

3. That we deem the advocacy of the proposed change, not only inexpedient, but damaging to the interests of our church, and productive of "evil, only evil, and that continually."

4. That our delegates elect to the next General Conference be and hereby are recommended not to vote for any change in our church economy, by which Lay Representation shall be introduced into the General Conference of the Methodist Episcopal Church.

Rev. Gilbert Haven presented a minority report in favor of Lay Representation.

Rev. Mr. Hatch moved that the majority report be adopted, and Rev. Dr. Cummings moved the substitution of the affirmative report.

Rev. Mr. McKeown made a powerful appeal in favor of Lay Representation.

A motion to limit the time of speakers to fifteen minutes was tabled, and it was voted that the subject of Lay Representation be resumed to-morrow morning at 9 1/2 o'clock.

The Conference then adjourned.

At 2 1/2 o'clock, P. M., a large congregation assembled in the Meridian Street Church to listen to services in memory of the three deceased members of the Conference—Rev. Ebenezer F. Newell, Rev. Stephen Puffer, and Rev. Oliver S. Howe.

Rev. C. N. Smith, of Charlestown, conducted the devotional services.

Rev. G. F. Cox, chairman of the Committee on Memoirs, called on the Rev. L. White to read a memoir of the Rev. O. S. Howe.

Rev. E. A. Manning briefly spoke concerning the deceased, who for a few years was associated with him as Secretary of the Conference.

Rev. W. H. Hatch read the memoir of Rev. Stephen Puffer. He was born in Westminster, February, 1796; was converted at the age of 18; entered the ministry in 1823; was superannuated in 1850; died in Lunenburg, April 23, 1867, aged 71 years.

Rev. Messrs. Hatch and James Porter made a few remarks concerning the deceased.

Rev. J. L. Estey read the memoir of Rev. Ebenezer F. Newell.

Rev. Messrs. Cox, Stone and Boyden followed in brief remembrance of the venerable deceased.

The services were closed with singing and the benediction.

In the evening the anniversary of the Church Extension Society was held in the Meridian Street Church, Rev. E. F. Porter presiding.

After devotional exercises, Rev. J. W. F. Barnes, of Lynn, delivered a short address, explaining the object of the society. He was followed by Rev. Dr. Kynett, of Philadelphia, corresponding secretary, who gave an account of the operations of the society.

The exercises closed with singing and the benediction.

TUESDAY

Dr. Wm. F. Warren, of Boston, was appointed to preach the next Conference Sermon, with Rev. Wm. Gordon as referee.

Rev. Wm. R. Clark was appointed to preach the next sermon on Ministerial Education, with Rev. Wm. Butler, D.D., as referee.

Rev. Mr. George moved that money be raised to purchase a tombstone for the grave of Father Newell, located in South Carolina. The motion prevailed, and Rev. Messrs. George, Vinton and Abbott were chosen a Committee on the subject.

It was voted that the parchments of Father Newell, which were in the possession of the Assistant Secretary, be placed in the archives of the Conference.

Rev. Mr. Sherman presented a report from the Committee

on the Conference Boundaries, recommending that the northern boundary of the Conference be changed to the State line, instead of the Merrimac River, as it is at present.

After some discussion, it was moved to amend the report so that in case the General Conference shall decide in favor of the proposed change, this Conference will cheerfully accept the changes, and make the State line the northern boundary.

The amendment was adopted, and the report was also adopted by a nearly unanimous vote.

The Committee on the Memorial Church at Wilbraham reported that the work on the church was progressing. The report was adopted.

Rev. Dr. Butler presented a report from the Committee appointed to consider the church difficulty at Natick, and stated that the same had been amicably settled. The report was adopted.

Dr. Kynett, Secretary of the Church Extension Society, made an appeal for sympathy and aid for that Society.

At the conclusion of the address of Dr. Kynett, a collection was taken in aid of a Methodist Church at Atlanta, Ga., and \$184.64 was realized.

The Committee on the Southern Mission Work reported through Rev. R. H. Howard.

Rev. Dr. Thayer offered a resolution in reference to the sale of the present site of the First M. E. Church, Roxbury, lately destroyed by fire. The resolution sanctioned the sale, if desired.

Messrs. Thomas W. Bishop, R. G. Adams, Benj. F. Chase, Lewis B. Causey, James Mudge, Joseph H. Whitney, and Melville B. Chapman were admitted on trial to the Conference.

John W. Lee, of Amherst, who belonged to the Conference before the war, was re-admitted as an elder by the unanimous vote of the Conference.

After transacting some business of minor importance, the Conference adjourned to meet at 2 o'clock.

In the afternoon the consideration of the report of the Committee on Southern Missions was resumed, and after some discussion the report was adopted.

Rev. C. L. McCurdy, from the Committee on Temperance, submitted his report.

Remarks were made by Rev. Edwin Thompson, Agent of the State Temperance Alliance.

After some discussion the report was adopted.

The consideration of the majority and minority reports on the subject of Lay Representation in the Conference, which were made yesterday, was resumed.

Remarks were made by Rev. Drs. Cummings and Thayer.

In the evening the discussion was resumed, and remarks were made by Rev. J. E. Round, Rev. Mr. Brewster, Rev. C. N. Smith, and others.

WEDNESDAY—LAST DAY.

The last morning prayer meeting of the session had a large attendance and was very interesting.

The Conference met at the usual hour, the devotional services being conducted by Rev. A. D. Merrill.

The report of the Committee on the communication from the Suffolk Conference of Unitarian and other Christian Churches was presented and adopted. The report on the Bible cause was taken from the table and adopted. The Committee on Statistics presented their report, from which we gather the following abstract:

Members and Probationers.—Boston District, 7,029; Lynn, 6,878; Worcester, 4,772; Springfield, 4,490. Increase, 517.

Sunday Schools.—Boston District, 48 schools, 1,199 teachers, 9,340 scholars; Lynn, 43 schools, 1,322 teachers, 8,511 scholars; Worcester, 41 schools, 711 teachers, 5,547 scholars; Springfield, 47 schools, 706 teachers, 4,815 scholars. Increase, 11 school's, 535 teachers, 1,441 scholars.

Rev. G. W. Mansfield was transferred from the superannuated to the effective relation.

The Committee on Sunday Schools presented their report which was accepted.

A resolution in relation to chaplaincies in the army and navy was presented, and after remarks by Revs. Messrs. Winslow, McKeown and Father Taylor, the resolution was adopted.

Rev. Wm. R. Clark presented a report that it was inexpedient to merge the Church Aid Society in the Church Extension Society.

In the afternoon the report on Lay Delegation was taken from the table, and Rev. Dr. Porter re-opened the discussion, advocating the adoption of the majority report. Rev. Messrs. Sherman, Butler and Haven also participated in the debate.

A resolution was introduced requesting the General Conference to place Rev. Wm. Butler, D.D., among the list of secretaries of the Missionary Society.

The reports on Missions and the Preachers' Aid Society were presented and adopted.

Rev. Mr. McDonald closed the debate on Lay Delegation, and the vote on substituting the report of the minority of the Committee for that of the majority was taken by yeas and nays, resulting in 30 yeas and 77 nays.

The Committee on Education presented their report, and after remarks by Rev. W. F. Warren, D.D., it was adopted.

The reports on maintenance of public worship, on Church Aid Society, and on ZION'S HERALD, were adopted.

A resolution in support of the objects of Young Men's Christian Association was adopted.

A Committee was appointed to nominate Committees for the next Conference.

Resolutions were adopted tendering the thanks of the Conference to certain railroads for reduction in fare; to the Secretaries of the Conference; to the ministers and people of East Boston; and to Bishop Ames.

The Bishop addressed the Conference in a few words of congratulation, and then read the appointments for the ensuing year, after which the Conference closed with singing and the benediction.

The following is a list of the appointments announced:

BOSTON DISTRICT—L. R. THAYER, Presiding Elder. Boston, Hanover Street, S. F. Upham; Bromfield Street, L. T. Townsend; Church Street, L. R. S. Brewster; Grace

PROVIDENCE CONFERENCE.

[Continued from last HERALD.]

FRIDAY, MARCH 27.

After devotional services led by E. S. Stanley, Dr. Kynett, Cor. Secretary of the Church Extension Society, was introduced to the Conference. He proceeded to explain the objects and workings of the Society in a manner that deeply impressed the minds of his hearers, relating many incidents that show the importance and necessity of the organization.

S. C. Brown presented a written statement of the condition of the Providence District, showing it to be highly prosperous. Numerous conversions have occurred; there is improvement in churches, parsonages and ministerial support; new fields are constantly opening, creating a demand for more ministers; increased attention is given to Sabbath Schools, especially by adults; and the practice of recitation of scripture lessons is reviving. Dr. Brown also noticed the increased attention to our periodicals, and the enlarged subscription list of ZION'S HERALD on the District, which speaks well for the people. The characters of the effective elders of the District were passed, with the exception of B. K. Bosworth, against whom a complaint of some petty maladministration was presented, not however involving his Christian character. The subject was referred to a Committee of nine, of which Dr. Upham is Chairman.

P. T. Kenney gave an account of his District as exhibiting very marked prosperity. More than half of the churches have been blessed with revivals; increased salaries have been given to the pastors; \$122,000 have been expended on church edifices; several missions will hereafter be self-supporting; and the general benevolent interests of the church have the sympathies of the people. The preachers of the District go forth again with "nothing against them." R. Donkersley received a supernumerary relation.

Thomas Ely, Presiding Elder of the Sandwich District, gave a good report of the work under his care. Fifty-three pastors, fourteen of whom are supplies, two hundred class leaders, four hundred stewards, twenty-five local preachers, and five exhorters, constitute a strong official force. Thirteen of the charges are missions aided by one thousand dollars from the Missionary treasury. Conversions have occurred in most of the churches, while in some have been large revivals. The characters of the elders on this district passed. When the name of G. W. Bridge was called, a brief account of his illness and death was given, saddening because he is gone, but joyous because of his glorious victory.

A Committee was appointed to consider the subject of Conference Boundaries, of which Dr. Brown is Chairman.

D. H. Elia offered the following, which was unanimously adopted by a rising vote:

Whereas we have learned that Rev. Seth Reed is about to receive a transfer from this Conference to his former home in the Detroit Conference; and

Whereas his sojourn among us has endeared him to us as a friend and faithful minister of Christ; therefore,

Resolved, 1. That we desire to express our high esteem for Bro. Reed, and our regret in losing him from our ranks.

2. That our prayers and good wishes shall go with him to his future field of labor.

The Committee on Necessitous Cases reported that \$3,500 were necessary to meet the estimates for the coming year, and all their apportionments of that sum among the churches.

The Committee on Temperance presented a report, which, occasioning some discussion, was laid over for subsequent action.

The afternoon was the occasion of an interesting meeting in behalf of the American Bible Society, at which S. S. Cummings and Rev. Mr. Beebe, Agent of the Society, were the speakers.

The Annual Missionary Sermon was preached this evening by R. W. Humphries, from Matt. xvi. 18. The subject was a magnificent one: "The Christian Church, its Foundation, Stability and Triumph;" and the preacher handled it magnificently.

FOURTH DAY, MARCH 28.

The devotions of the morning were conducted by C. H. Titus.

The Committee in the case of B. K. Bosworth, presented their report pronouncing the charges not sustained.

Dr. Mattison, Secretary of the A. and F. Christian Union, appeared before the Conference and requested the appointment of a committee to confer with him on the cause he represents. Messrs. Wise, Titus and Husted are the Committee.

Merrick Ransom, recommended from Eastford, and Emory J. Haynes, recommended from Norwich, were elected to local deacons' orders.

An invitation was here presented from the citizens of Wellfleet to the Conference to meet them at Union Hall on Monday evening, "to partake of refreshments of the old puritan type, and to enjoy an hour in the interchange of social and friendly feeling." The invitation handsomely speaks for itself, and was heartily accepted.

The place of the next session was fixed at Fall River, First Church.

A resolution, offered by S. Reed, was adopted, requesting the General Conference to divide the work into Episcopal Districts, and assign the several Bishops to them for the quadrennial term; but a clause requesting provision for their salaries to be made by their respective districts was laid on the table.

The Stewards reported \$3,800 raised for necessitous cases during the past year.

The Committee on the State of the Country reported through Dr. Wise, the Chairman, presenting a hopeful view. The standpoint was highly New England and Christian. It pronounced no verdict on the question of impeachment, but warmly commended the integrity of Congress and its determination to maintain the supremacy of the laws.

The following persons were admitted on trial: Otis E. Thayer, Augustus W. Mills, George D. B. Stoddard, Emery J. Haynes, Ensign McCheesney, Augustus W. Kingsley.

Dr. Wise presented a report recommending the General Conference to consider the claims of the American and Foreign Christian Union, and to give it a similar relation to the church with that held by the American Bible Society. Dr.

Mattison eloquently addressed the Conference, and the report was adopted.

In the afternoon a Memorial service was held in reference to E. Blake and G. W. Bridge. Interesting remarks were made by F. Upham, D. A. Whedon, and others, after which the congregation proceeded to the celebration of the Lord's Supper.

The evening service was given to the anniversary of the Sabbath School Union.

The Sabbath was a great day at Wellfleet. The Conference love feast was a season of gracious power. In the morning Bishop Scott preached a clear, able sermon on Christian Perfection, from Heb. vi. 1, 3, and afterward ordained G. L. Westgate, M. Ransom, and E. J. Haynes to the order of deacons. Dr. Mattison in the afternoon gave an excellent discourse from 1 John iii. 2. Drs. Patten and Mattison addressed a crowded audience at the Missionary Anniversary in the evening. The collections for the year amount to \$10,983.65.

MONDAY, MARCH 30.

J. Howson conducted the religious services of the morning.

The following report of the Committee on ZION'S HERALD was unanimously adopted:

Your Committee are persuaded that this organ of New England Methodism has advanced to a position of greater influence and power than it has heretofore held. Intellectual acumen and brilliancy of style, it is a credit to the denomination. Its boldness and outspokenness on questions which agitate the public mind, and in advocacy of its Editor's views, are gratifying to us, even if we do not adopt all the positions which it maintains. The new form which has been given to the paper, we commend for its convenience and beauty, as well as its agreement with the present advanced ideas of journalism; and we are glad that its subscription list has received accessions indicating, in a fair degree, the public appreciation.

Many of the readers of THE HERALD would be pleased to see in its columns, from week to week, an increased amount of corresponding and religious news from the various sections of New England. We trust the home department may not be made less prominent than hitherto; also, that all the questions of interest affecting the Church and the State may have their due share of attention, and no one be permitted more than its proportion of space; and that the excellent course on which it has entered of furnishing to its readers the best productions of the best minds may be persevered in until the public appreciation be fully won, and the deserved success achieved.

With these views, the Providence Conference pledges THE HERALD its continued sympathy and earnest support.

In response to the communication from the Boston Wesleyan Association, we nominate Rev. Charles H. Titus as a Visitor from this Conference to that Association at its ensuing Anniversary.

F. A. Crafts, G. M. Hamlin, W. J. Robinson, and A. F. Park, were made supernumeraries.

The Conference showed its sense of the kindness shown to the family of the deceased G. W. Bridge, in the payment of his entire salary for the year, and the expenses of his funeral and the removal of his remains to Central New York, together with a purse, amounting to \$800 in all, by the adoption of the following resolution:

Resolved, That in this generous action of the church at Edgartown, we recognize a beautiful exemplification of that pure and undefiled religion which "visits the widow and fatherless in their affliction, and of that tender and practical sympathy of the laity for us and our families which commands our admiration and confidence, stimulates our affection, and encourages us to persevere in the toils and sacrifices of our itinerant work."

Reports on Ministerial Education and Church Extension were presented and adopted, also a resolution by S. C. Brown and D. A. Whedon,—

That we will not encourage our churches in taking collections for objects and institutions with which we have no denominational connection, until all our regular Conference collections have been taken.

The credentials of Philo Hawks, who several years since withdrew from the church, were restored, and he was admitted on trial.

A resolution appreciative of the services of the choir was adopted. A brother said they had given "the best singing he had heard at Conference for fifteen years."

The report on Boundaries recommends the formation of a Connecticut Conference, and that the part of the Providence Conference not in Connecticut become connected with the New England Conference, forming a new Conference to be called by a new name.

MONDAY AFTERNOON.

At the afternoon session, on Monday, Rev. Dr. Upham presided. After religious service, W. Livesey presented the report on Lay Delegation. After a lengthy discussion, a substitute moved by V. A. Cooper was adopted, approving the principle of Lay Delegation, and assenting to it when the people desire it and a feasible plan is presented.

C. H. Titus announced that a subscription had been raised by members of the Conference to purchase a set of "Wesley's Christian Library, in thirty volumes," now in the possession of J. Mather, which would be presented in the name of the Conference to the Boston Theological Seminary. H. W. Conant presented a Report on Temperance, taking high Christian ground on the subject, also a second report containing a constitution of a Conference Temperance Society. Both were adopted.

Reports were presented on Ministerial Support, appointments for next session, Tract Cause, Sunday Schools, Statistics, Benevolent Collections, Necessitous Cases, Preachers' Aid, Expenses of Delegates. The reports show 15,775 members, and 2,279 probationers, being an increase in both of \$35; raised for missions, \$10,983.70; for Tracts \$325; for S. S. Union, \$693; Preachers' Aid, \$3,127; Church Extension, \$370; Bible Society, \$843; N. E. Education Society, \$355; Freedmen's Aid, 578; and an increase in salaries of preachers of \$6,250.

EVENING SESSION.

Dr. Upham again took the chair. After religious service, led by J. W. Willett, C. H. Titus proposed the appointment of a committee of five, of which the "secretary" shall be chairman, who, prior to the next session, shall meet and prepare nominations of standing committees for the session of 1869.

The Committees on Memoirs and Education were presented. Rev. D. H. Elia and Hon. G. F. Gavitt were appointed visitors

to the Boston Seminary; Rev. D. A. Whedon and Hon. W. B. Lawton visitors to the Wesleyan University; and Rev. M. J. Talbot was recommended as a trustee of the University.

The Committee on Missions reported twenty-seven missions. The Bishop appointed the Examining Committees of next year, and also D. A. Whedon to preach the missionary sermon.

"Hearty thanks" were voted for the large hospitality shown the Conference, and seldom has it been larger. Wellfleet has for a week enjoyed a jubilee. Also, thanks to the Railroads for a reduction of fare. Also, a resolution expressive of the respect and love of the Conference for Bishop Scott.

After singing the hymn commencing

"And let our bodies part,"

and prayer by J. B. Husted, the appointments for the coming year were read, and the Conference adjourned.

In accordance with the invitation mentioned above, the ministers proceeded to Union Hall, where they were received by a band of music at the door, and smiling faces within. A supper of oysters and clams, more bountiful than the pilgrims of old found spread, was provided, and after a word of welcome, with a response from M. J. Talbot, and a blessing asked, ample justice was done to the edibles. Then Dr. Stone, the Master of Ceremonies, read a poem, reciting the praises of Cape Cod, which was followed by toasts and speeches until near midnight. So ended this pleasant Conference week.

MISSION FIELD.

Visit to Peking.—Rev. M. J. Knowlton has recently visited Peking, and the account he gives of his visit, in *The Missionary Magazine*, is of great interest. The information he gives of many of the objects he visited is new and important. He thus describes the city that has been a wonder of the world:

Peking is situated in the northeast part of the Great Plain of China, in the Province of Chihli 39 degrees 5 minutes below the equator, and 116 degrees 25 minutes in east longitude. The Great Plain is bounded on the north by the Great Wall; east by the Gulf of Pechele, the Shantung promontory and the Grand Canal; south by the Yangtze river; and on the west by a line drawn from Kingchau, on the Yen-ise, north to Hwai-king on the Yellow river, and thence north to the Great Wall, fifty miles west of Peking. It may be easily traced on Williams's map. It is horn-shaped, having the apex about two hundred miles east of Peking; thence it extends to the southwest, gradually increasing in breadth; to the Yellow river, where it is about three hundred miles in breadth; thence it extends south and southeast to the Yangtze river, where it is about five hundred miles broad. North of the Yellow river the plain is about five hundred miles long, and averages about two hundred miles in breadth, thus containing about 100,000 square miles. South of the Yellow river it extends about 350 miles and averages about 400 miles in breadth, and contains about 140,000 square miles. Thus the Great Plain is about 350 miles in length, and averages about 282 miles in breadth, and contains about 240,000 square miles.

In the southern portion of the Great Plain, other smaller plains connect with it, especially those bordering on the Yellow and Yangtze rivers, on the latter of which stands Shanghai. If these were added, the extent of the plain would be greatly increased.

The population of the Great Plain is over 100,000,000. The width of the plain, in the section in which Peking is situated, is almost 140 miles in a straight line, viz., 110 miles from the Gulf of Pechele to Peking, and thirty miles to the hills beyond Peking.

The northern portion of the plain is dry and sandy, and adapted to raising millet and wheat. The southern part is wet, producing rice in great abundance; also cotton, tobacco and vegetables.

The next morning after my arrival in Peking, Dr. Martin took me to the top of the wall on the eastern side of the inner or Tartar city. This city is on the north side, and separated from the outer, or Chinese city, by a regular city wall. Indeed, this for a long period was the only city—the Chinese or southern city being subsequently added. This was first made the capital A. D. 1280, by the first monarch of the Huen dynasty, and was called Kingsze, "the residence of the Court." In the year 1368, Hungwu, the first emperor of the Ming dynasty, removed his court to Nanking, that is, the southern capital. In 1403 the third emperor of the Ming dynasty removed his court back to Kingsze, and henceforth it has borne the name of Peking, that is, "the northern capital."

The wall is about 30 feet high, 25 feet thick at the bottom, about 20 feet at the top, and has a parapet on the inner as well as the outer margin of the top. The wall of the southern city is not so thick, and there is no inner parapet. The northern city has nine gates, and the southern seven—over which are towers, and there are towers at short distances throughout the whole circuit of the wall. The entire circumference of the city is twenty-five miles, and its area is about twenty-seven miles square. The population is estimated at about one million, or about one half what it formerly was.

We shall give further extracts from this narrative. We are sure they will be read with interest by our readers.

Africa.—The American Board have an interesting mission among the Zulus in Southeastern Africa. One of the native laborers of this mission writes as follows:

The people of course cannot sing hymns; but we sing, and they make a noise which sounds much like the buzzing of wasps or bees, and they think they sing. They are very anxious to sing hymns, and tell their children to "listen hard," so as to sing well.

A few weeks ago a boy came from a kraal far off, and learned the first ten letters of the alphabet. He went home, and the next week brought some of his brothers and sisters, and lo! they knew the first ten letters also! They said he had taught them, and they learned the rest of the letters, one telling the other, until we wonder very much to see how very fast some of them learn to read.

We are astonished also to see how they understand the words preached to them. Some of them can repeat much of a sermon, and seem to understand well.

It makes us wonder very much that people should be so quick to hear of God and Christ. I really feel as if there never were people so ready for the gospel, and interested in it, as these people. Such a short time ago they were afraid of the sight of a book, and not one would have listened to a word about God, or of being Christians, and now they are more than willing! It seems indeed the work of God himself.

Hlonono is a remarkable man, and I think well fitted for the work which he has undertaken and to which he has given his heart. It was really a sacrifice to him to go, but God seems al-ready to be giving him his reward.

A New Field to be Occupied.—The Digger tribe of Indians resident in California and New Mexico, are to have the gospel offered to them in an unexpected way. John Wild belonging to this tribe, when eight years of age was taken by his people and conveyed to the Sandwich Islands. He was converted there through missionary labors and trained for the ministry, and has now returned to labor for the salvation of his own countrymen. We shall look for great success to attend his labors.

THE CHURCH AT HOME.

MASSACHUSETTS.

Boston Neck Mission.—From the fourth annual report of the pastor, Rev. J. E. Risley we gather the following:—Whole number of officers and teachers, 17; scholars, 105; amount of penny collections, \$50; amount otherwise collected, \$1,486.20. The mission is in a prosperous condition.

Hubbardston, Mass.—Ira writes thus of a Re-opening at Hubbardston: "Some thirty years ago, the general of the New England Itinerant Company sent from the ranks of his battalion a soldier of the Cross, with the commission, 'go to Hubbardston, and assist in beating down the battlements of the enemy, and plant our Methodist banner there.' The little band he gathered numbered at first but few; but trusting in Him who has promised to support the feeble, they were conquerors. After two years, having grown in strength, they erected a church, which then afforded ample accommodations for all who came. As the years passed the little circle expanded from its inch of diameter, until their house of worship could hardly compass it. Stimulated by past success, and hoping for more increased prosperity in the future, they resolved to enlarge their church. About six months since they entered upon the enterprise which has just been brought to a successful termination. An addition of twenty slips has been made, while the whole house has been thoroughly reconstructed and modernized, affording not only a pleasant audience-room, nicely frescoed and furnished, but a large and convenient vestry. The pulpit is adorned with a beautiful Bible and Hymn book, the gift of Mrs. G. M. Buttrick, of Barre, who is ever testing the truth of the promise, that "it is more blessed to give than to receive."

The church was re-opened last Thursday, March 12. Rev. J. O. Peck, of Worcester, preached the dedicatory sermon, which was a most eloquent discourse, in every way worthy of the time and place. Rev. D. Dorchester, Presiding Elder of the district, solemnly dedicated the house by prayer to the worship of God. At the close of the services there was a bounteous repast in the vestry provided by the ladies. This was an interesting feature of the occasion, and will ever be remembered with pleasure.

This church, although encircled by hills, and remote from the seat of commercial activity, is not forgotten by men who are some of the brightest ornaments of other churches. The Hon. L. W. Pond, of Worcester, is one of the most liberal contributors to these church improvements. Rev. I. B. Bigelow, the present pastor, will occupy the church only two Sabbaths in its improved condition before he will be assigned to some other locality. But he leaves with the consciousness that Hubbardston never possessed more attractions for a Methodist preacher than at the present. Two years ago the society purchased a parsonage in which convenience and a pleasant location are combined. Having a reliable membership, a good congregation, and all that could be desired for church accommodations, here is a field of usefulness, sufficiently ample to employ the most active man in the New England Conference."

Scituate, Mass.—Rev. C. Hammond writes to inform us that the church edifice in Scituate, which was destroyed by fire some time ago, has been replaced by another finely located, well arranged, and commodious. It was dedicated on the 3d of February, on which occasion Rev. J. A. M. Chapman presided in the forenoon, and Rev. C. Nason in the evening. The church has been substantially and tastefully furnished by donations from Mrs. J. Jenkins, of Boston, Mrs. J. Ellesmore, of Providence, Mrs. W. Newcomb, Mrs. G. Peters, Mrs. H. Otis, Jr., and daughter, of Boston, ladies of the sewing circle, and Mr. P. Reynolds, of North Bridgewater, from whom came fine-toned cabinet organ; to all of whom and numerous other kind contributing, helping and praying friends, the pastor desires us to express his heartfelt thanks.

Edgartown, Mass.—The Lord is graciously visiting the people of Edgartown. So general an interest in the momentous concerns of eternity has not been felt here for many a year. All the three churches are greatly quickened, and in earnest, and many sinners are finding rest and refuge in the bosom of Jesus.

MAINE.

Lewiston, Me., March 26.—The Park St. Society of Lewiston, during the past three years, under the pastoral care of Rev. H. B. Abbot, have raised, in addition to the support of the gospel, more than \$12,250, all for purely benevolent objects, except about \$2,000 for an organ, and about \$1,800 for repairs on the meeting house. About \$1,500 of this money is for the missionary cause. As many as six hundred and fifty persons have professed to have found the Redeemer, five hundred and twenty of whom have been received into the Society on probation. The revival interest still continues.

South Elliot, Me., March 19.—Rev. A. Cook informs us that some eighteen have recently sought and found the Saviour in his charge, many of these being heads of families. The work is still hopefully progressing.

NEW HAMPSHIRE.

Raymond, N. H., March 21.—We are informed by Rev. G. W. Ruland, that on the 15th of March, four young men and six young women united with the church. Subsequently some fifteen others have begun to seek the Lord, and the Holy Spirit is resting powerfully on the people.

CONNECTICUT.

Haddam Neck, Conn., March 3.—Rev. Abraham Holway desires us to say to his old and loved friends of the ministry and membership that he still lives and preaches the same gospel that is the power of God to salvation. He further desires to state that he is pleasantly situated in a good parsonage, and the church is favored by being in a place where there are no rum-holes or rowdies.

Wentworth Street Church, Charleston.—Now stand on this sidewalk, and look opposite. Isn't that a neat, ample, substantial building? Observe those six massive fluted pillars—the high-painted iron fence with gates between them—and that beautiful chapel beside its mother—allow me to introduce you to "Centenary M. E. Church," purchased of the Baptists April 10th, 1856, for 20,000 in gold. But who is that with thoughtful brow and serious mien, ascending the steps? Believe me it is Bishop Janes! who was mobbed in Texas, for the same reason that Bishop Asbury was mobbed in Charle-

The Missouri and Arkansas Conference.—The twenty-first annual session of the Missouri and Arkansas Conference commenced in Union M. E. Church, St. Louis, on Wednesday morning, March 11th, Bishop Thomson presiding. The following Committee on Lay Delegation was appointed: B. F. Cray, D. A. McCready, John Welch, R. E. Sidebottom, J. W. Aldred-

man, L. V. Morton, T. J. Ferritt, H. Powell, J. E. Morris, W. L. Molloy, and J. Hughes. The Committee reported in favor of lay delegation, which report was adopted almost unanimously. Twenty-two members were received on trial. Three colored members were admitted to deacons' orders.

In Charleston, South Carolina, immediately after the fall of the city into our hands, an Orphan Home was established for colored children, who were perishing at that time in consequence of the death of their parents in the great migrations of the black population, and from neglect, hunger or disease. This asylum was named in honor of the young hero of Fort Wagner, the Colonel Shaw Orphan Home. It has been partly supported by the New York National Freedmen's Relief Association, and partly by the Freedmen's Bureau, and has now about 120 motherless children in it. Hundreds of children have been provided with good homes through its agency, and several of its proteges are attending schools in the North preparatory to entering college. An appeal is now made for books—not school books, but "juveniles"—for the use of the children in the Home. Doubtless our young readers will be pleased to send each a volume that they have done with to these children. Books may be left or forwarded to James Redpath, at number 8 Congress Square, room No. 5.

THE PORTLAND PLAN.

BY A MAINE LAY PREACHER.

Allow me to state briefly why I am in favor of Lay Representation in the church councils, and my objection to the plan presented by the Portland Convention. I believe that our church as a church can never marshal all its forces, will not be able to avail itself of the abundant means which ought to be at its disposal, till its entire membership becomes enlisted in the world's redemption; till preacher and people come together on a common ground to devise "ways and means" how best to carry on the warfare that wages ceaselessly between the moral forces of creation. To say thus much is not to declare the hundred years that are past a failure; a mighty work has been wrought in them, but the character of that work has been constantly changing till now the pioneer preacher and the missionary are the only true representatives of a "hundred years ago." Then the church was entirely missionary in its operations and voluntary in its support; the preacher went from house to house, and lived among the people. Now the itineracy is retained, it is true, and we hope will ever remain a prominent feature of our ecclesiastical policy, but it has become localized—it is domiciled—and these now fixed dwelling-places of the church are the motive power that is setting in motion other Christian forces throughout the world.

The various agencies the church employs for home and foreign evangelization cannot be maintained by the clergy alone, though they have devised the measures, and they make constant appeals to the laity for material means and support, but that support is not forthcoming as it ought to be, and will be when our intelligent laymen are made alive to the requirements of the church in every age by going up to our Annual and General Conferences with the preachers, and there obtaining a nearer view of the necessity and importance of the great work that is on our hands. Enlighten a Christian man's head, and you open his heart and unloose his purse-strings, and he becomes wholly consecrated in spirit and substance to the cause of his Great Master. But how can so desirable an end be attained unless those who are relied on mainly to carry on the work are taken into council concerning its necessities? The man who does not wish to give of his means for the support of the gospel does not know and does not want to know what are his obligations to the church and to the world. To him "ignorance is bliss," and he is ever ready to excuse himself by saying that he has had nothing to do with projecting such enterprises, and is therefore not responsible for their success.

Now assuming that the position taken by the friends of Lay Delegation is correct, that the reasons are valid, and the principle just, I object to any plan that does not acknowledge it in its entirety. This, the plan of the Portland Convention, does not do, but proposes a proportionate representation in the Annual Conferences. And why, let me ask, claim less in the Annual than in the General Conference?

I am aware that it is urged that the Annual Conferences would be too large to be accommodated conveniently, but I think the objection does not lie against it fairly, for with the increase of population in our larger towns and cities, and the facilities of communication, there is no Annual Conference but can be as easily accommodated in any place where it may be likely to hold its sessions, as heretofore it has been, even if we are to include an equal Lay Representation. I mean by an equal representation, one lay delegate for each charge or station that receives a ministerial appointment and supports it.

I will not go so far as does the Indiana Conference, and include one for each Presiding Elder, for I can see no propriety in it more than it would be for to claim a like representation for the Board of Bishops in the General Conference. If admitted they could not be presumed to be efficient members of the council because unacquainted with the wants or requirements of the districts as the Presiding Elders are by their constant supervision.

If Lay Representation is admitted to be right in principle and of ultimate advantage to the church, it is entitled to equal and ultimate advantage in her councils, so far as pastor and people are concerned. To ask for or accept less is to imply a doubt of its expediency, and to charge the friends of the measure with revolutionary designs is too absurd to be candidly considered.

The plan whereby this change shall be effected must emanate from the General Conference as a part of its legislation for the church but, as several have already been proposed, and having made objection to a part of that put forth by the Portland Convention, I will in accordance with the views herein expressed, present one that is direct, plain and practicable in its application, and so simple as to require no change in the established usages of the church.

Plan. The Annual Conferences shall be composed of the preachers who from time to time are admitted as members thereof, and one lay delegate from each circuit or station that receives an appointment or supply from the preceding Annual Conference and has maintained it for the year; the lay delegates to be chosen at the last Quarterly Conference, and shall be entitled to take a part in all the business and vote on all questions coming before the Conference except the trial and examination of preachers. The General Conference shall consist of an equal number of preachers and laymen, to be chosen regularly at the Annual Conference next preceding the sitting of the General Conference, and their rights and privileges shall be the same as those granted in the Annual Conference.

This plan does not require any material change in our long established form of church government in order to introduce it, and contains a check or balance that does not now exist, namely, that it makes it obligatory on the part of the people to receive and support the preachers sent to them by the Conference in order to be entitled to a seat in its body.

EUNICE WOLTZ, daughter of Andrew and Jane Woltz, of Waldoboro', Me., aged 21 years, 21 days, died in Boston, Mass., Oct. 18th, 1867.

Some seven years ago she gave her heart to Christ, and her

hand to the M. E. Church; and although not enjoying the power of religion all the time, yet death found her ready for his summons, though he came in a sudden and terrible manner. She died from the effect of burns. In the midst of them she

could say, "I am not afraid to die, Jesus has forgiven my sins." "Tell mother I die happy."

Mrs. LUCY M. GEORGE, wife of Amos D. George, of Boston, and daughter of Samuel and Edith Chipman, of Marlboro', Mass., died in Somerville, Mass., Nov. 30, 1867, aged 30 years and 2 months. She experienced religion when a mere child, and joined the M. E. Church in Marlboro', under the ministry of Rev. T. W. Lewis. She was subsequently a member of the Bromfield Street Church. Her life was a constant explication of the excellencies of religion; in her sickness she sweetly and patiently suffered the will of God; in her death she passed from the companionship of husband and child and loved ones, to the fellowship of the first born of God in heaven. Words of hope and joy and victory were uttered by her as she stepped into the river. Dear as her life she loved the Methodist Church, her church and the church of her pious parents, and to the last her prayers and efforts were given to promote its highest welfare. She rests with Jesus. W. F. M.

THE FARM AND GARDEN.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.
Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

Sprouting Potatoes. It is quite desirable to have a few early potatoes for home use, if not for market, and in order to secure this result it becomes necessary to start them at once, that when they are planted in the field they may not be long in coming up. Market gardeners make a bed of home manure and place a layer of whole potatoes all over the surface of the manure, and then cover them over with sand to the depth of two or three inches. These must be covered over during the cold nights that may come along before the time of setting. About the first to the tenth of May these potatoes are carefully taken up and set out in hills or rows prepared for them. By this method the crop is secured quite early. The next best way that we know of is to place the potatoes in a bowl or some other vessel and place them in some warm place, say down cellar near a furnace, or up stairs in a warm closet, and let them make sprouts half an inch or more long, before the time for planting. This is better than not to start them at all. Among the best sorts for early use are the Goodrich, Sebec, and Jackson White.

C. R., Wolfborough, N. H. writes: "Do you consider hen manure a good fertilizer for fruit trees? The opinion prevails here that it will injure if not destroy fruit trees to have fowls roost in them. Is it so? And if it is so, is it from the nature or amount of the manure deposited, or from a merely mechanical cause?"

We do regard hen manure as a very valuable fertilizer for fruit trees, but it must be used properly. We should always prefer to have it well composted with loam or muck before being used. We should never like to have it come in direct contact with the roots of the trees. When dropped by the fowls roosting in trees, and left on the ground to be worked down by rains, we think it could work no harm to the trees. We think it will injure trees to allow fowls to roost in them, because in getting up and down and moving about, they knock off the small branches and the fruit buds, and some harm might be done to such of the foliage as was covered with the droppings from the fowls. We have known pear and plum orchards in which fowls were allowed to run in large numbers where the best of fruit was seen, and that in great profusion. The soil was sufficiently fertilized by the droppings. The fowls were housed at night, and none were allowed to roost in the trees.

Early Pease. In order to secure an early crop of pease the seed should be sown just as soon as the ground is dry enough to be worked with plough and hoe; use rather fine manure and cover the pease about two inches deep. Some writers have within a few years recommended covering them five or six inches deep, giving as a reason that they would withstand drought much better. As the early pease are usually sown on dry and rather poor soil, it is true that they sometimes suffer in a dry season; but deep planting does not save them, as experience has shown, while it retards their growth so that there will be a week or ten day's difference in favor of those covered the usual depth of one and a half or two inches. Among the best early varieties are the Dan O'Rourke, Hill's Early, Hoy's Extra Early. There is a new English sort called Carter's First Crop, that is said to be very early and fine.

Grafting. This work should all be done during the month of April or quite early in May. The stone fruit trees should be grafted late in March. Old pear trees should next receive attention, then the younger pear trees, and lastly, apple trees. This work requires a careful hand, for it is too bad to cut off the tree and then have the scions fall. If the work is properly done, not one scion in fifty should fall. The best length to use is a scion containing three buds or eyes. We have often seen quite long shoots inserted, but we do not approve the way. It is very important after the graft is inserted to see that the grafting wax or clay is carefully placed around the scions, and down each side, so that all air will be excluded.

L. S., Harvard, Mass., asks, "What is the best method of improving pastures that cannot conveniently be ploughed? What is the best top-dressing, or fertilizer, and when and how to be applied?" Not having had extensive experience with worn-out pastures, we may not succeed in answering the above questions to the satisfaction of our friend. In some cases where bushes have overgrown the pastures they should be pulled out with a root puller, or be dug up. If the pasture is overgrown with moss, then either harrow it so as to kill it out, or during a dry time burn it over, and let the grass come up in place of it. In such a case it is better to apply some top-dressing. Plaster or gypsum in some localities works wonders when applied broadcast to worn-out pastures, guano has been applied in such cases with good results. Superphosphate of lime, ashes, and bone-dust are all good fertilizers for such lands. If any of these special manures were to be applied, the spring of the year would be the very best time to apply them; the spring rains would soon wash them into the soil so that little would be lost. Ashes, unleached or leached, are a most excellent thing to apply, especially on dry land; some recommend keeping a flock of sheep to turn into such pastures, letting them remain day and night that the droppings may enrich the land. We ask those who have been successful in redeeming worn-out pastures to give us the results of their experience.

ZION'S HERALD.

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April 2 E44

HOMEOPATHIC TREATMENT FOR FAMILIES.

EVERY Family should have a case of Homeopathic Medicine. Its simple directions and inviting sugar Pills, are so indispensable for children, and so frequently meet the wants of those of larger growth, as to be a necessity. SICKNESS PREVENTED IS HEALTH AND MONEY SAVED, and that these simple remedies do arrest disease and restore health in instances. No family having once enjoyed these benefits would be without them. HUMPHREY'S HOMEOPATHIC SPECIMENS are prepared expressly to meet the wants of families. They are simple, convenient, safe and reliable, and their value has been confirmed by an experience of many years. A full case of 35 large Pills and Book of Directions, with Specimens of all the diseases occurring in domestic life, is sent to any address on receipt of Ten Dollars. Address HUMPHREY'S SPECIFIC HOMEOPATHIC MEDICINE CO., 562 BROADWAY, New York. Send for our Almanac. April 2 E44

CANCERS
CURED WITHOUT PAIN, use of the knife, or caustic burning. Circulars sent free of charge. Address DRS. BABCOCK & SON, 709 Broadway, New York. April 2 E44

WANTED.
A LADY Agent in each County of every State, to sell two articles of ready sale. Either one has paid Agents over \$50 per day.

D. B. SAUNDERS & CO., 56 Summer Street, Boston, Mass. April 2 E44

BRADLEY'S SUPER-PHOSPHATE OF LIME TRIUMPHANT.

Circular to Farmers.

NO BETTER PROOF OF THE SUPERIORITY of my Super-Phosphate over all others is needed than to know that the demand is beyond precedent.

After six years of practical experience in the manufacture of Super-Phosphate of Lime, I feel warranted in saying to the farmers that I consider it has no manufacture; and to all who have used my Phosphate in past years, I have only to say, that hereafter every ton of Phosphate which I send to market will be fully up to the standard of any previous year's production. No Phosphate manufactured by me is sent to market until and can not be known to be equal to the standard of mine. It is often remarked: "I would purchase Bradley's Phosphate if I knew it was as good as it was last year."

all such I say, you can buy it with confidence, as I know what I have stated above to be true. I do not allow myself to guess at a single day's production. Under no consideration.

I have expended, the past year, over fifty thousand dollars in erecting Oil of Vitriol Works, powerful machinery, &c., including a one hundred horse-power engine, and I have, therefore, much better facilities for manufacturing than heretofore.

Boston, Dec. 17, 1867. WM. L. BRADLEY.

BOSTON, Dec. 17, 1867.

S. DANA HAYES, State Assayer, 20 State St., Boston: Dear Sir.—I have written the above circular with a view of sending it to my customers and the farming community at large.

You have been familiar with my mode of manufacturing Super-Phosphate of Lime for a long time, and within the past four months have made many analyses representing several thousand tons of Phosphate now ready for market.

Please let me know if you can endorse my statement in full as to the quality of the Phosphate I am now manufacturing.

Yours truly, WM. L. BRADLEY.

STATE ASSAYER'S OFFICE, 20 State St., Boston.

MR. W. L. BRADLEY: Dear Sir.—Your favor of the 17th is at hand. I have no objection to saying that what has been stated in the circular is to my knowledge true, in a great measure overcomes the many difficulties in manufacturing a fertilizer of uniform quality. I find by comparing the analyses of this year, with those of previous years, a great improvement in the uniformity of quality; and I consider your product of this year as not equal to any prior to that of the previous year.

Your Super-Phosphate is entitled to the confidence of the agricultural community. Respectfully,

S. DANA HAYES, State Assayer of the State, March 5, 1867.

March 5, 1867.

A PERMANENT TONIC.

EVERY one at times feels the necessity of something to tone up the system depressed by mental or bodily exhaustion. At such times let every one, instead of taking alcoholic or medicinal stimulants, revivify his debilitated system by the natural tonic elements of the life.

PERUVIAN SYRUP.

or Protected Solution of the Protoxide of Iron, which Protects and enriches the blood by supplying it with its Life Element, IRON.

Being free from Alcohol in any form, its energizing effects are not followed by corresponding reaction, but are permanent, infusing STRENGTH, VIGOR and NEW LIFE into all parts of the system, and building up an IRON CONSTITUTION.

WM. C. STERLING, Esq., of Poughkeepsie, N. Y., says:—"Since taking the Peruvian Syrup I feel better, my strength is improved, my appetite is regular, my appetite first rate.

There is an old Physician in this city, (older than I am) who has been in the Drug business for forty years, who has used the Syrup for three months, and gives it as the best Remedy. It is the best Alternative Tonic Medicine he ever knew."

For DYSEPSIA, DEBILITY and FEMALE WEAKNESSES, the Peruvian Syrup is a specific. A 22 page pamphlet sent free. The genuine has "PERUVIAN SYRUP" blown in the glass.

J. P. DINSMORE, Proprietor, Sold by all Druggists. No. 30 Dey Street, N. Y.

GRACE'S CELEBRATED SALVE.

We are constantly hearing favorable reports from those who have tried Grace's Salve. Amy Anthony, wife of Mark Anthony, of this city, and living at No. 6 Locust Street, afflicted with a felon on the finger, was recently induced to make a trial of the Salve. Almost instantly she experienced relief from the pain, which had been almost unendurable. Every other remedy but that proved unavailing. Those who have tried it are satisfied of its merits, and nothing will induce them to be without a supply.—*Fall River News.* April 2 E44

15

TEMPLE PLACE.

NEW CARPETS,

IN

ELEGANT DESIGNS,

AT

REDUCED PRICES.

SWEETSER & ABBOTT,

15 TEMPLE PLACE,

Near Washington St.,

April 2 Boston. E44

DON'T BUY YOUR CARPETINGS

Until you have seen the elegant Stock of

ENGLISH AND AMERICAN,

WILTON, BRUSSELS,

TAPESTRY, THREE-PLY,

AND KIDDERMINSTER

CARPETINGS

NOW on exhibition by

GOLDTHWAIT, SNOW & KNIGHT,

No. 33 WASHINGTON STREET, Boston.

Special attention given to furnishing Dwellings, Public Buildings and Churches by contract. Prices as low

as the lowest.

E44 April 2

234 & 236 WASHINGTON STREET,

(Old Stand of WILLIAMS & EVERETT).

B. T. STEPHENSON & WATERMAN

TAKE pleasure in announcing to their

friends and the public that they will

Open their New Store

ON MONDAY, MARCH 30,

WITH A SELECT STOCK

—OR—

SILKS,

SHAWLS,

GARMENTS,

WOOLENS,

MOURNING GOODS,

—AND—

ELEGANT DRESS FABRICS,

EMBRACING

All the Novelties of the Season,

IN NEW COMBINATIONS.

28th SPECIAL ATTENTION IS CALLED TO A NEW MATERIAL, EQUAL IN EFFECT AND BRILLIANTY TO SILK, AT MUCH LESS COST.

April 2 It

10 TO \$20 A DAY GUARANTEED.

GOOD AGENTS WANTED to introduce

our NEW STAR SHUTTLE SEWING MACHINE

Stitch alike on both sides. THE ONLY

LOW-PRICE MACHINE in the market. THE ONLY

CONVENIENT MACHINE for household purposes.

AND EMPLOY ENERGETIC AGENTS ON A SALARY. Full

particulars and sample work furnished on application.

Address W. G. WILSON & CO., 656 WASHINGTON STREET, Boston. E44 April 2

It

ARE YOU OUT-OF EMPLOYMENT?

SEND at once to DERBY & MILLER,

Publishers New York, and secure an agency for

Headley's Life and Campagnes of General

Grant.

It is the most complete, most popular, and best illustrated subscription book published, and the most interesting to agents.

Please forward to us a copy of the Life and

Public Service of the next PRESIDENT.

If you want to make money easily and honestly we advise you to

address the above firm for further particulars.

April 2 It

NEW ENGLAND

WOOD HANGINGS COMPANY,

No. 43 Summer Street,

ALL KINDS OF WOODS,

Cut thin as the best House Paper, for plastered walls,

BEAUTIFUL, DURABLE AND ECONOMICAL

PRICES,

54 cents and 72 cents per Roll.

ORDERS RECEIVED AT THE ROOMS.

RIGHTS for Towns and Counties sold on

reasonable terms. Applications should be made

by letter or otherwise, to

B. W. WILLIAMS, Treasurer,

43 SUMMER STREET, BOSTON.

April 2 E44

CHURCH ORGAN,

Made by THOMAS APPLETON, for sale,

CONTAINING twenty-six stops, three

manuals, two octaves pedals, usual couplings, &c. Will

be sold at a great bargain. Address

DAVID PAINE, Organist, BOSTON.

April 2 It

DR. WARREN'S BILIUS BITTERS.

THE GREAT

BLOOD PURIFIER AND REGULATOR.

IS confidently recommended to the public

as a cure for Liver Complaint, Jaundice, Biliousness, Dyspepsia, Costiveness, Piles, Colds and Fevers.

Headache, Dizziness, Eructations on the Skin, Humors

of the Blood, Loss of Appetite, Weakness, Debility,

and all Complaints caused by Impure Blood, Imperfect

or Obstructed Circulation, or a Deranged and Diseased

Condition of the Stomach, Liver, Kidneys and Bowels.

Invalid, don't give up in despair, without trying DR.

WARREN'S BILIUS BITTERS.

The very first dose will convince you that you have at last found the right

Medicine. Price 50 cents and \$1.

JOHN A. PERCY, Chemist, London, Proprietor.

M. S. BURR & CO., 27 Tremont Street, Boston. General

Agents. For sale by all Dealers in Medicines.

April 2 E44

It

FARRAR, FOLLETT & CO.,

IMPORTERS AND DEALERS IN

TIN PLATE,

SHEET IRON,

METALS,

TIN, LEAD,

COPPER, ZINC, &c.

—ALSO—

JAPANNED AND STAMPED WARE,

TINNERS' MACHINES AND TOOLS.

Manufacturers of all kinds of

IRON WIRE.

73 and 75 BLACKSTONE STREET,

BOSTON. March 19

KITTATINNY.

American Agriculturalist. KITTATINNY.

Such sights we never saw before.—N. Y. Times.

KITTATINNY.—"Sweet, juicy, hardy, productive."—World.

KITTATINNY.—"The best Blackberry known."—N. Y. Tribune.

TRUE Plants for sale by E. WILLIAMS, Montreal, N. J.